

CHURCH MISSIONARY GLEANE R.

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VOL. III.

THE TIME IS SHORT.

THE commencement of a new Volume of the Church Missionary Gleaner reminds us that another year has passed away. Another of the short periods, which make up the limited duration of human life, is gone, never to return. Its precious hours cannot be recalled. The valuable opportunities of glorifying the Saviour, and of doing good to our fellow-creatures, which it presented, are no longer within our power. On a review of these opportunities, every Christian will doubtless see cause for deep humiliation, on account of his past unprofitableness. He will feel compelled to cast himself anew upon the mercy and grace of God in Christ Jesus, for pardon and peace. He will be more earnest than ever in imploring the aid of God's Holy Spirit, to enable him henceforth to be more watchful and diligent, and less *barren and unfruitful in the knowledge of our Lord Jesus Christ.*

May our Readers be led, by these considerations, to ponder well the inspired declaration, *Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest!* And in the hope of impressing more deeply these solemn thoughts upon their minds, we would affectionately address them in the striking language of the Rev. John

Macfarlane, in his recently-published Prize Essay on Missions:—

Christian Reader! THE TIME IS SHORT. Souls are fast peopling eternity. Your day of opportunity is passing away. It may be, in your case, its morning has only dawned; but, at best, it is an uncertain day: you know not how soon its sun may set. Or, peradventure, the shadows of evening may have begun to lengthen, and *the night* may be certainly *at hand, when no man can work*. Seize, then, the passing hour. Promote, by your activity and zeal in this undertaking, one of the great ends of your existence. The season is incalculably precious. There are services you can render to Christ on earth, which you will not be able to render to Him in heaven. As the exercise of the passive graces of patience, meekness, and forbearance, implies a condition of suffering and of exposure to injury and reproach which exists not in the celestial country, so the conflict with the powers of darkness that retain the heathen under their cruel tyranny implies a condition of things which will no longer continue when you have entered the land of purity and peace. This is probably the only season, in the whole range of your existence, in which you may have it in your power to glorify Christ, by striving for the establishment and extension of His Kingdom. And this, too, is the season, when according to that which a man soweth so shall he also reap. As the triumph shall correspond with the vigour of the conflict, this is the time when you may add some new and verdant branches to your palm of victory—some radiant gems to the immortal crown which you shall delight to cast at the feet of Him, by whose grace you have maintained the warfare, and by whose strength you have prevailed.



HINDOOISM IN DANGER.

AMONG the numerous indications of the decided progress of Christianity in India, the indirect testimony of the Hindoos themselves is by no means the least remarkable. Some years ago, a Society called the Dhurma Subha, or Great Religious Council, consisting of the most learned Brahmins and the wealthiest and most influential Natives, was formed

in Calcutta for the protection of Hindooism. Owing to internal dissensions, this Society was divided into two, and subsequently into three parties, who were violently opposed to each other. The following is a translation of a Letter which was addressed to the Dhurma Subha by a Hindoo, and which appeared in a Bengalee Newspaper published in Calcutta in February 1842. It was called forth chiefly by the successful labours of Dr. Duff, the well-known Missionary of the Church of Scotland :—

O most holy men, do not boast any longer of being Hindoos! You think your children will remain faithful to the religion of their fathers, and join your religious bodies to defend Hindooism. Give up such hopes. The Missionary Gentlemen, who have left their own country and come to India, are now, whole bands of them, perambulating every lane and corner, in order to destroy the Hindoo religion; and foolish boys, like greedy fishes, being deceived by the hope of gain, are caught by the hook of their sorcery. In consequence of the opposition of Mr. Duff, many boys have given up their family, caste, and religion—entered the family of Jesus—have been initiated into the mysteries of the Bible—and have destroyed their own nobility by their instruction. The Leopard of the Hedo forest swallows up, one after the other, those children, who, in understanding, are not above beasts. Last week a child again lifted his wings, and flew to the tree of the love of Jesus Christ. What will happen hereafter nobody can tell. Like the sacrificial block at Kalighat, the blocks of the Missionaries are day and night ready; and whenever they find an opportunity, they bring their oblation and kill their victim.

We are more afraid of the Padrees [Missionaries] than of cholera, fevers, or snake-bites; for these may be healed by charms and by medicines: but for the disease which the Padrees inflict neither charm nor medicine avails any thing. This time Mr. Duff has returned from England with great design: he is very learned, and has a particular ability for instruction: it is therefore not to be wondered, when, by his instruction, senseless children are deluded, and plunged into the ocean of Christ Jesus' Religion.

We cannot find great fault with the Padrees; for it is for

the glory of their own Religion that they have crossed seven oceans and thirteen rivers [a saying among the Hindoos], come into this country, and are now spending immense sums, in order to convert the Hindoos.

Our religion, having no means of defending itself, is dying, and is going to its home, that is to say, to the house of Yam [the infernal regions]; and the holy men of Dhurma Subha will not even once apply the medicine of their endeavours for the restoration of their dying religion.

Why do you quarrel with each other? If all the children join the white-faced Rishees [Sages], you will soon have nothing left to quarrel about.



MISSIONARY LABOURS IN BENARES.

MISSIONARY labours in this vast city, one of the strongest holds of Brahminical Idolatry, have hitherto been more than ordinarily discouraging. The difficulties arising from the modes of thinking, prejudices, and habits of the Natives, are fearful. Yet there are some hopeful symptoms, as may be seen from the following passage, which is extracted from a Letter received a few months ago from the Rev. W. Smith, of Benares, by the Rev. M. Wilkinson, who is now in this country:—

And now, what shall I tell you about our Mission work? The people in the city hear as usual, ask questions, dispute, though not so much as in former days, and generally go away qáil (convinced). At times they are particularly attentive—silent as death; and you would think the result would be, that SOME of them at least would be converted; but they go away, and one hears no more of it. I have just returned from rather a long Missionary trip in the Rewah District, an independent state. We met with some most interesting cases. How delighted many of our pious friends in England would be to see the tears trickling down the black faces of this poor people, while listening to the tale of the Redeemer's love! On one occasion, I was relating the manner in which we approach the Father through His dear Son, make our requests known, obtain peace and gladness, &c. One of them, no longer able to restrain himself, arose,

saying, with tears and sobs, "I'll try! I'll try!" Truly my heart has often been enlarged in an extraordinary manner while speaking to them; and sure I am that the people feel what is said to them. I cannot help thinking that many of them, in private at least, pray to the invisible God through Christ. But you know it is not my custom to write much: I had rather be working than giving an account of my work. This, however, I have often said, and still do say, that though we have so few conversions, there is not one of our enlightened supporters at home, who, if he were to accompany me—and I suppose any other Missionary—in my labours for one week, and witness every thing which is said and done, would not say, "Go on, go on, dear Brother! The Lord, I believe, is with you, and will, sooner or later, bless His own Word." I assure you, if I had not this firm persuasion of the Lord being thus with me, I would not, and could not, after so many years' labours, remain another day in the work. God's time will come, though it will, in the first place, be an awful time for both Missionaries and Converts, especially in a place like Benares.



VISIT OF DR. SINCLAIR TO NEW ZEALAND, WITH HIS VIEWS
OF THE MISSION.

WE have much pleasure in laying before our Readers the following Letter, addressed to one of the Secretaries by Dr. Sinclair, a Surgeon in Her Majesty's Navy, upon his return to this country after a visit to New Zealand.

Glasgow, Nov. 24, 1842.

DEAR SIR—During various excursions which I made in New Zealand, at the end of last year and the beginning of this year, I was much interested and gratified in observing the fruits of Missionary labour in that part of the world: and as it may give satisfaction to some who have been instrumental in sending thither the light of the Gospel to hear the evidence of one unconnected with the Missionaries personally, and the different interests and parties in the Colony, I think it my duty to state what I have seen, and the impression which the facts have made upon me.

By means of the well-directed labours of the Missionaries

of your Society, the Natives have become exemplary Christians, and now show an intellectual capacity which strikes with surprise every one who goes among them. At the Bay of Islands, whither I first went, the corrupting influence of intercourse with runaway sailors from whale-ships, and the worst class of society from Sydney, renders the benefits of Missionary labour more obscure; although even there much good has been done, and there are still to be found many pious and faithful members of the Church. From the Press at Paihia, conducted by that devoted and worthy man, Mr. Colenso, publications in the native language go forth to instruct and gladden the hearts of the knowledge-seeking Natives in the most distant recesses of the New-Zealand forests.

It was at an Evening Meeting of some Native Members of the Church, in the house of the Rev. R. Taylor at Waimate, that I was first struck by seeing how fully the Natives comprehend the doctrines and feel the influence of the Gospel. They made their answers to questions put to them in so straightforward, unaffected a manner, and showed such acuteness in their remarks, often modified by their peculiar circumstances, as proved that they thought for themselves, and did not repeat by rote, or merely make a show of Religion. Afterward, in parts of the country little visited by Europeans, and particularly near the East Cape, I was still more agreeably surprised to observe the extraordinary change effected by the Missionaries among the Natives. There I saw communities of Christians living in happy unity together, teaching one another, and keeping alive among themselves, in the absence of Europeans, that spark which had been kindled by the Missionaries. In every Pa I found a large and convenient building tapued and set aside for Public Worship, and which no one could be induced to enter except to attend Divine Service. In each of these, one of the Natives, previously taught by the Missionaries, and evidently superior to the others in dress, manners, and intelligence, officiated as Clergyman, in every way becoming his sacred function.

I was very much gratified in meeting Mr. Stack to the southward of East Cape, paying the regular visit to the different villages; and I could hardly say whether the Natives were more delighted to hail his approach, or he to observe

the fidelity of the flock in his absence, and to witness the blessed fruits of many years of arduous Missionary toil and privation of himself and his brethren.

I might mention many circumstances to prove how sincere they are, and how well they seem to be instructed in Religion; but I will state only one, which made a deep impression upon me at the time. While staying for a few days in the hut of an Englishman at a part of the coast very little frequented, where about thirty Natives live, I heard, morning after morning, about day-break—when, as Captain Cook beautifully observes, the warbling of the small birds in New Zealand appears like the tinkling of little bells—the sound of a person striking an iron bolt. On inquiry, I found this to be the call to Morning Prayer, and that, on a small spot of ground cleared for the purpose, all the little village assembled, beneath the canopy of heaven, to offer up, in unaffected piety, their grateful thanks and prayers to their great Creator. Their avidity to learn reading and writing, and to possess books, as well as to engage in discussion on Religion and other subjects, is very remarkable. Perhaps no people in the history of mankind has been so completely changed in their religious and moral condition as these Natives have been in so short a time, and more particularly by so small a number of men, and by such peaceful means. From what I have seen myself of those still unconverted, the state of the whole people, before the arrival of the Missionaries, must have been, I should think, more degraded and abject than that of any nation I have seen, whether on the coasts of Africa, on the north-west coast of America, the Sandwich Islands, or any other country which I have visited. The Master of the small schooner in which I went along the coast, touching at different places for the purpose of trade, declared to me that they had changed very much for the better within his experience, and he was on this occasion much pleased with their honesty and the propriety of their conduct. I have observed myself, as well as heard it remarked by others, the great contrast between the modesty and good sense shown in the conversation of those who have been converted, and the ribaldry and indecency of those who still remain in darkness. Frequently have I heard a Christian Native, when asked to buy or sell on the

Lord's Day, or break any other Commandment, make the decided answer, "No—me Missionar;" and that in circumstances when the temptation was great, and the means of keeping the transaction secret not difficult. Nothing so successful has come within the sphere of my own observation of Missionary labour in any other part of the world, or to be compared with it, except, perhaps, that of the Moravians at the Cape of Good Hope; but the conversion of the Natives has elicited a mental capacity in those converted beyond what has been observed among other savages.

Now that a Bishop and other Clergy have been sent to New Zealand, and the exertions of Missionaries may be called to other unoccupied fields to be the pioneers of Christianity and civilization, I should hope the parental care of the Society will not be entirely withdrawn from the seed which it has planted. Never has there been a better opportunity to avoid the reproach so often brought against civilized nations, and so well deserved, for extinguishing savage tribes with whom they come in contact, than in the present instance. Missionaries have always been the champions of the poor, weak, and ignorant people whom they labour to enlighten; and they will continue to be so, no doubt, to the New Zealanders: and if the same paternal and benevolent care of the Natives is persevered in, as I have had opportunities of observing in Governor Hobson and those about him at Auckland, I am confident the Natives will remain as faithful subjects to Her Majesty as any that own her wide-extended sway, and not the less certainly because they have been brought to become so by such peaceful means.

In looking on the many evidences of the success attending the efforts of your Society in New Zealand, I could not help often thinking how much the supporters of that excellent Institution would be gratified in being present to witness themselves the benefits which they have been the means of conferring: and as it may not be displeasing to be informed of the impressions which such things have made on one who has no interest in the matter, nor prejudice to gratify, I have written to you this Letter.

I am, &c.

(Signed) ANDREW SINCLAIR,
M.D. Royal Navy.

BLESSED RESULT OF THE LABOURS OF AN INDIAN SCHOOL-
MASTER IN NORTH-WEST AMERICA.

UNTIL within the last three years, the labours of the Church Missionary Society in the vast and remote territories of the Hudson's-Bay Company were confined to the banks of the Red River. The satisfactory progress of the Saulteaux and Muscaigo Tribes at the Indian Settlement, however, induced the Missionaries to extend their operations, by endeavouring to form a similar Settlement among the Cree Indians in the neighbourhood of Cumberland House, which is 500 or 600 miles from the Red River. Accordingly, in June 1840, Mr. H. Budd, who had been for several years in connexion with the Society as a Schoolmaster, was sent, with the necessary supplies, to commence the new Station. At the end of the first year, Mr. Budd was enabled to send a satisfactory report of his labours and prospects; and toward the close of last May, as the Station had been in existence for two years, the Rev. J. Smithurst determined to visit it, in order to strengthen Mr. Budd's hands, and to baptize such as might be prepared for that Ordinance. He accordingly started on the 30th of May, in a boat manned by ten Indians belonging to his congregation at Netley Creek. The coasting voyage, along Lake Winnipeg and up the River Saskatchewan, was tedious, and occupied twenty-six days; and some idea of the desolate character of the country may be gathered from the fact, that during the whole of this time, although Mr. Smithurst slept on shore every night, he did not see a human habitation, except one encampment of Indians near the mouth of the river.

After so long a journey, Mr. Smithurst's joy may be well imagined when the guide made the pleasing announcement, "Mr. Budd's place is just behind that point of wood." A few minutes brought him within

sight of the Infant Mission Establishment, which he thus describes :—

The School-house in the centre, Mr. Budd's house on the south side, and the children's house on the north, appeared respectable buildings for this country; and struck me as reflecting very great credit upon Mr. Budd's industry, considering the very limited means which had been placed at his disposal. A gentle slope from the houses toward the river appeared to have been cleared, but not fenced; and in the rear, a neat square field of about an acre was fenced in, and under cultivation.

Our boat was soon observed, and the school children flocked down to the beach to welcome our arrival. Their appearance was highly satisfactory, considering the short time which has intervened since they were taken from their native woods. Notwithstanding the unfavourable circumstances under which we arrived, amid a deluge of rain, the first impression upon my mind was so pleasing, that I quite forgot the tediousness of twenty-six days' travelling through a solitary wilderness.

The School was found to contain thirty-one Indian children, all neat and clean. On examination, it appeared that they had made very good progress in learning. There were but few adult Indians at the Station when Mr. Smithurst arrived, because they were necessarily engaged in procuring subsistence, at a fishing-place about a day's journey off; but he was informed that they would not fail to reach the Station on Saturday, according to their regular custom. Accordingly, on that day he writes—

In the afternoon, a whole fleet of canoes made their appearance, and formed a most pleasing scene. The party, consisting of from sixty to seventy persons, pitched their tents alongside the Mission Establishment, in order to attend the Services of the Lord's Day. This was indeed one of the most cheering sights I ever witnessed; and called forth feelings of the deepest gratitude to God, that He should have inclined the hearts of so many to seek after the Way of Salvation.

Up to a late hour on Saturday evening, as well as

on the following morning, Mr. Smithurst was engaged in a close examination of the Candidates for Baptism individually. He observes—

The result of the examinations was highly satisfactory. All professed to be deeply sensible of their lost and ruined condition by nature. Many, in speaking of their past lives and of the miserable delusions under which they have laboured, appeared to be much affected, and expressed themselves in strong terms of regret on account of their sins: to use their own expression, their hearts were so sore, that they were ready to break in pieces. They appeared to have a tolerably clear idea of the nature of Salvation by faith in Jesus Christ, and stated their determination to trust entirely in His merits for acceptance with God. They appeared to be fully aware of the necessity for a change of heart; and while they depended for pardon on account of the merits of Christ, they expected such divine assistance to be given them, as would enable them to live in accordance with His directions. For some time past they have cast away all their heathen practices, have been constant in attending Mr. Budd's instructions, and have even had to encounter considerable opposition from their heathen neighbours. I think I am justified in believing them to be sincere.

Lord's Day, June 26, 1842, is a day much to be remembered in the annals of this Mission. During the Morning Services, at 7 and 11 o'clock, addresses were delivered by Mr. Smithurst on the nature of the baptismal engagement; and the Lord's Supper was administered to Mr. Budd and two others, who were formerly Communicants at Red River, and to four of the boat's crew who were also Communicants.

In the afternoon, Mr. Smithurst had the privilege of admitting into the Church of Christ, by Baptism, 85 Indians; of whom 38 were adults, and the remaining 47 their children.

He makes an earnest appeal for a Clergyman, to be sent to superintend this little flock in the wilderness; but, alas! the financial difficulties of the Society preclude the hope of being able to respond to the call.

What adds greatly to the interest of the foregoing narrative, is the fact, that Mr. Budd is himself the first-fruits of the Mission in North-West America, being one of the two Indian Boys committed to the care of the Rev. J. West in 1820.

Truly may it be said, *This is the Lord's doing, and it is marvellous in our eyes!*

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SCRIPTURAL ILLUSTRATION.

REV. IX. 9.

*April 26, 1842*—On my way from Freetown to Kissey, I was quite astonished at the number of locusts which I saw flying from east to west. The mass was so dense, that the sky was quite darkened; and a little girl standing near the way began seriously to cry to the Lord for mercy. The noise of these destructive insects put me in mind of Rev. ix. 9, where their noise is described as that of *chariots of many horses running to battle*.

[*Journal of the Rev. D. H. Schmid, Sierra Leone.*

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POETRY.

ISAIAH LII. 7—10.

Lo ! the long-expected morn
In the redd'ning East is born,
Shedding light on prophecy,
Bringing future glories nigh !

O'er the mountains, beauteous feet
Run to bring the tidings sweet—
Peace restored to man again ;
Christ extends His blessed reign.

Let the watchmen of the Lord
Lift the voice with one accord ;
Hand in hand, and eye to eye,
Hail the restoration nigh !

Christian hymns of joyful sound
Rocky wastes shall echo round ;
Grace divine, with heav'nly gleam,
Comforteth Jerusalem.

Lord ! thine holy arm we know ;
Every nation soon shall bow ;
Earth's far bounds, in darkest night,
See Salvation's blessed light.

C. H.

CHURCH MISSIONARY GLEANE R.

No. 2. FEBRUARY, 1843. VOL. III.

PRACTICAL SUGGESTIONS FOR INCREASING THE RESOURCES OF THE CHURCH MISSIONARY SOCIETY.

WITH reference to the painful financial difficulties of the Society, and the importance of increasing its funds to enable it to enter upon the opening fields of usefulness which now present themselves, the following suggestions were made by the Rev. J. W. Cunningham at the last Annual Meeting :—

In the first place, as every verse in Scripture which commands personal religion involves the duty of communicating it to others, make it a principle, in your daily life and ministrations, to connect Missions with every movement of benevolence and religion. Let every School have a Missionary Box : let every house have the same appendage. Connect Missions with Public Worship, and with private intercourse. Adopt the wholesome and pleasant resolution, that you will do nothing for yourselves without doing something for the world. Let each master of a family, and parent, and teacher, carry this principle into his intercourse with those submitted to his care.

Another expedient for replenishing the funds of the Society may be borrowed from the discourse of last night ; and this expedient is, "DOUBLE YOUR SUBSCRIPTIONS." There is scarcely an individual, I believe, in this assembly to whom such a change is not practicable. Why should it not be made ? Double your Subscriptions for one year at least, and all will be well.

I have only one more expedient to propose. It is astonishing how much we can do, if we only honestly set about it.

When first the fact that we were to have an Income Tax was announced, I well remember the general dismay produced by the announcement. Some sat down in mute despair to count the cost ; and many came to the conclusion, that, whatever might be possible to others, it was impossible for themselves to pay an Income Tax. But having gazed at the monster for a few weeks, it is surprising to what a degree we have become reconciled to it. Our difficulties have at least diminished : and though perhaps it is not easy to think any tax particularly agreeable, we begin to find the payment of it at least within the bounds of possibility. And think of the results of this great political measure ! I understand that a distinguished Minister of State in a neighbouring country has declared it to be the most extraordinary fact in the history of nations, that a tax of Sevenpence in the Pound on Income should raise Four Millions of money ; whereas, in his own country, the same tax would hardly pay the expenses of collecting it. Now, then, all that I ask from those who love God and their fellow-creatures is the addition of a single halfpenny income-tax to the sevenpence given to the national funds. As those of small incomes escape the Income Tax, they need not perhaps claim exemption here. Give us this, and our difficulties are at an end. I observe that one of the considerations, among many others, which readily suggest themselves to those who love their country for cheerfully submitting to this tax, is, the promise of a new Tariff—a tariff which, it is said, is to open the gates of commerce, and to give free and easy circulation, through the wide world, to the produce of every particular country. Now give us the tax, and I venture to promise, in the name of the Committee, that they will give you an excellent tariff. They offer you free trade with the world : they offer it in the only produce which multiplies by use—which blesses equally the giver and receiver, the buyer and the seller—which grows brighter by age—which will be real and permanent riches when the earth and all that is therein shall have been burned up, and shall have given place to *a new heavens and a new earth, wherein dwelleth righteousness.*

In a country and in times such as these, few men who are engaged in trade can fail to know the risk and uncertainty of all commercial speculations. Our wish is, then,

in a world, as Hooker expresses it, " made up of perturbations," by allying you to Institutions and objects such as these, to connect you with the concerns of that Kingdom which cannot be moved, and to make you *fellow-workers* with that Great Being who is *the same yesterday, and to-day, and for ever.*

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#### LOVE, THE GREAT MOTIVE TO CHRISTIAN CONDUCT.

THE grand characteristic of the Christian Religion lies in the motives which it furnishes for the performance of duty. *The love of Christ constraineth us*, is an argument far more powerful than any considerations derived only from the incentives of fear or hope; and it is an argument which peculiarly strikes the mind of a Heathen or Mahomedan convert. This remark may be illustrated by the following Extract from the account of himself given by a Candidate for Baptism to the Rev. N. C. Haastrup, in Sierra Leone. After stating that he came from the Mandingo Country, and had been brought up as a Mahomedan, he added—

I have lived fifteen years in this country without any religion at all. Then my heart began to tell me, " How is it you live at this time? you do not follow your country religion, nor do you follow the English Religion. This no good for you ! " So my heart tell me plenty times. And then I began to go to Church and to School to hear the Bible; and I felt directly that the English Religion is better than the country religion: for why? Our religion, which I learned when I was a little boy, wants us to pray by force; but this religion is different. When I hear from the Bible how much Jesus Christ has done in this world, miracles, &c., my heart tells me, " This religion has better foundation; " and then I can try to pray to God, because **HE LOVE ME SO MUCH.**

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EGYPTIAN EXPEDITION UP THE RIVER NILE.

THE rivers of Africa have been justly called " the high roads " of that vast continent. Owing to the

difficulty of travelling by land, they form the chief medium of communication with the interior of the country. It was on this account that so many hopes and expectations were formed respecting the Expedition up the Niger. And so far as the desire manifested by the Natives to receive Christian instruction is concerned, these hopes were fully realized; but the nature of the climate has proved so prejudicial to European constitutions, that the door appears to be closed, for the present, in that direction.

Recent events, however, have brought to light, in a most remarkable manner, the probability of reaching the heart of Africa by means of another river—the Nile, without the same dangers from climate. By the direction of the enterprising Pasha of Egypt, an Expedition of Discovery proceeded up that branch of the Nile called the White River, and which is the chief branch. The following particulars have been extracted from a Geographical Memoir on Eastern Africa, drawn up for the Society by Mr. James M'Queen, to accompany the Journals of the Rev. Messrs. C. W. Isenberg and J. L. Krapf, detailing their proceedings in Abyssinia, which are now in the press:—

The Expedition started from Bhastoum in December 1839, soon after the commencement of the dry season. It consisted of three or four sailing barques, and some small canoes or passage-boats, commanded by intelligent officers, and accompanied by 400 men from the garrison of Sennaar. Every day's proceedings were noted with care: the breadth, depth, and current of the river, the temperature, the names of the Tribes inhabiting the banks, and the appearance of the country around as the Expedition proceeded. The chief object—the exploring of the main stream to its utmost point—was steadily kept in view. For about 150 miles above Bhastoum the breadth of the river was about a mile and a half, and the depth from four to five fathoms: the breadth afterward decreased to about half-a-mile.

The whole country is a table-land of very considerable

elevation, and the scenery on all sides is exceedingly picturesque and beautiful. Numerous and considerable Tribes were found on the banks. Hippopotami and crocodiles were numerous in the stream; and cattle, sheep, goats, and asses everywhere abounded, on either side. As the Expedition ascended, the country was studded with fine trees; and in proof of the elevation of the country above the level of the sea, it may be observed, that, around the bifurcation, the trees and foliage were those of an European climate; while, to shield themselves from the effects of cold during the night, the inhabitants sleep among warm ashes. The population on the banks, though surprised at the sight of the vessels, offered no resistance the moment the real object of the Expedition was made known to them. Throughout the whole voyage no mountains were perceived on either side, and but very few hills:

The distance that the Expedition advanced up the river, south from Bhastoum, was, including windings, 1300 geographical miles; after which the river separated into two branches. The eastern branch they ascended in the barques to lat. $3^{\circ} 22' N.$, when the depth of water was only three feet, though the breadth was nearly 1300 feet. Consequently they could not proceed any further; and accordingly turned back, and—in their way having also explored the branch called the Red River—reached Bhastoum at the end of 135 days.

The results of this undertaking are not only most important in a geographical point of view, but they cannot fail to be highly advantageous to the human race, especially to the long-neglected population and country of Africa. The Pasha is about to send steamers up the river above described.

LETTERS FROM A NATIVE CATECHIST IN NORTH INDIA.

WILLIAM CHURRUN, a Hindoo Convert, has been for several years a Native Catechist in connexion with the Church Missionary Society. He formerly laboured at Gorruckpore, under the superintendence of the Rev. M. Wilkinson. He is now stationed at Agra. When Mr. Wilkinson visited this country in 1834, he was the bearer of the following earnest and

touching message from the Catechist to the people of England :—

Tell them, that William Churrun, by the grace of God a servant of Jesus Christ, was once a servant of sin; and would have been a servant of sin now, had they not sent you to tell me of Christ crucified for sinners. Tell them my heart thanks them. Oh! when I think, that had not English Christians sent Jesus Christ to me, I must have been for ever lost, I cannot help loving them.—Next tell them, we wonder much that they only send one or two Missionaries. What are one or two? Do they not know how many millions of my poor Hindoo Brethren are yet without God? Oh! tell them that William, who thanks them for himself, blames them on account of others. I have heard you say there are many millions of people in England; and then I think—Well, many millions; and only one, two, or three Missionaries come to India to save millions of those who are perishing in sin! Tell them we have three hundred and thirty millions of gods, whose slaves we are. And, oh! tell them, that though these gods never spoke before, yet in the Day of Judgment the God of English Christians, who is the God of the whole world, will give each a tongue, to condemn them, for not sending the Gospel and more Missionaries to India.

Since Mr. Wilkinson's more recent arrival in England, he has received the following Letter from the same individual :—

HONOURED FATHER AND GUIDE—On England rest the light of God! Woe, woe, that you have left us, and ran away! If you return, we shall heartily welcome you: if not, send your portrait, that, looking at it, we may be comforted. According to your instructions, I continue to proclaim the glad tidings of Salvation, as far as I can, *to every creature*. This is my desire. You remember my wish to go to China. You told me its walls were closed against me and the Truth of God. This I could not believe; and I left my home with nought but my clothes on my body, and as many Tracts and books as I could carry on my back.

On reaching the Nepaul Territory I was arrested by the Sepoys (soldiery). The Jemadar (Commander of a band

of men) put me under a guard, and threatened my life : at which I opened my Testament, and read, "*I am also a man under authority* : my Lord and Master is the Almighty God and Saviour of the world. No man hath sent me hither. My Gooroo (spiritual guide) forbade me, and told me you would seize me. I am come in the name of God—an ambassador of the Lord of Armies. My commission is from Him, and my message is to you. You threaten to take away my life. In the name of God and His Son Jesus Christ, I offer you life eternal ; and, *as though God did beseech you by me, I pray you in Christ's stead be ye reconciled to God.* Repent, and believe the Gospel, and do not so wickedly." All cried out, "This is a good man: he brings good tidings. He is not a man of war, but of peace. Let us do him no harm, but send him away : we dare not let him proceed." The Jemadar then called me to him ; and I sat long in conversation with him. He received a book, and promised to read it. He afterward invited me to sup. I ate a hearty meal, and retired to rest, and I never slept more soundly. Many more received books.

Perhaps good will result ; perhaps not. My conscience was eased of a burden, and I left them. My next purpose was to go to Affghanistan, after hearing of the success of our arms—to follow them with the Gospel of Peace. With this end in view, I again left Gorruckpore, to go to Sababhu. You accompanied me as far as Azimgurh, and we then parted.

My trials and difficulties on the way were very great. Kind friends helped me on my way ; but still I was in perils oft and various. I had before been *in perils among false brethren* ; and now I was *in perils among the Heathen.* By the grace of God I everywhere preached the Gospel, and gave away Tracts and books with which you, and others on my way, supplied me, till I reached Jabather, in the mountain wilds. Here I found plenty of work ; and I thought I would stay and labour, and go to heaven from these hills. Every day, when well, I preached, and prayed, and distributed God's Word ; but my wife could not bear the cold of these mountains, and therefore we have left [the way into Affghanistan was now closed] ; and here we are [at Agra].

Baluk is truly converted to God, and accompanies me in

my preachings, &c., in the market-places and at the melas (fairs). Many hear us gladly, and some scoff. I am henceforth to assist the Rev. C. G. Pfander in the work of God here.

Kabarena [his wife] is better. God has given us another child: we have named him Samuel.

Your affectionate child,

Wm. CHURRUN.

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BAPTISM OF TWENTY-FOUR HINDOOS.

WE make the following Extract from the Journal of the Rev. J. Thomas, who has charge of the Meignanapooram District of the Tinnevelly Mission:—

Dec. 22, 1841: *Lord's Day*—Pragasapooram. By eight o'clock this morning I had concluded a most interesting and affecting Service, having baptized 14 adults and 10 children before a crowded congregation. There were several whole families baptized; and it was most interesting to see the wife sitting on the same mat with her husband and children—a thing which a Hindoo woman will never think of doing while in heathenism. She would not, however, be prevailed upon to sit next to her husband; but pushed two of the children between. While pronouncing the words, *In the name of the Father, and of the Son, and of the Holy Ghost*, the deepest solemnity prevailed: all the Candidates seemed to be devout, and many of them earnest in ejaculatory prayer.

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TESTIMONY OF THE BISHOP OF NEW ZEALAND TO THE
PROGRESS OF THE GOSPEL IN THAT COUNTRY.

THE Bishop of New Zealand reached his Diocese on the 30th of May last, after a prosperous voyage. He landed, in the first instance, at Auckland; and after remaining some time in the neighbourhood of the Thames, he embarked for the Bay of Islands, where he arrived on the evening of the 19th of June. His Lordship had so successfully prosecuted the study of the New-Zealand Language during the voyage, that, on the first Lord's Day after his arrival in the Bay, he was able to take part of the Native Services in the Society's Church at Paihia, preaching in the

morning, and afterward administering the Sacrament of the Lord's Supper to about 200 Natives. A Thanksgiving Sermon, in English, preached by the Bishop on a subsequent occasion, in the same Church, has been printed at the Mission Press; and we have peculiar pleasure in presenting to our Readers the following Extract, embodying his Lordship's views—formed after personal observation—of the state of the Mission, and of the progress of the Gospel in that country :—

Christ has blessed the work of His Ministers in a wonderful manner. We see here a whole nation of Pagans converted to the Faith. God has given *a new heart and a new spirit* to thousands after thousands of our fellow-creatures in this distant quarter of the earth. A few faithful men, by the power of the Spirit of God, have been the instruments of adding another Christian People to the family of God. Another Christian Church has risen here, in the midst of one of the fiercest and most bloody nations that ever lived to bear witness to the power of sin over the heart of unregenerated man. But *now the Spirit is poured upon them from on high; and the wilderness has become a fruitful field*; and the signs foretold by Isaiah are visible among them—that *judgment dwells in the wilderness; and the work of righteousness is peace; and the effect of righteousness, quietness and assurance for ever*. *And the people dwell in peaceable habitations, and in sure dwellings, and in quiet resting-places*. These are the signs of Christ's Kingdom, which you have here before your eyes. You have seen *judgment dwelling in the wilderness*, when tribes of armed and fearless warriors acquiesced in the severest sentence of the British Law, though executed upon one of themselves*: you see the *people dwell in peaceable habitations*, their forts and towers on the hill-tops forsaken, and their sure and quiet dwellings nestled in low places: you see *the wilderness becoming a fruitful field* under the hands of men who have but lately learned from the Gospel to love the arts of peace. *Young men and maidens, old men and children*, all with one heart and with one voice praising

* This relates to the execution of Maketu, a native of New Zealand, for the crime of murder, early in the year 1842.

22 REMOVAL OF THE PREJUDICES OF AN INDIAN CHIEF.

God ; all offering up daily their morning and evening prayers ; all searching the Scriptures to find the way of eternal life ; all valuing the Word of God above every other gift ; all, in a greater or less degree, bringing forth and visibly displaying in their outward lives some fruits of the influences of the Spirit. Where will you find, throughout the Christian World, more signal manifestations of the presence of that Spirit, or more living evidences of the Kingdom of Christ ?

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### REMOVAL OF THE PREJUDICES OF AN INDIAN CHIEF.

IN the visit of the Rev. J. Smithurst to the Cumberland Station, which was described in the last Number of the Gleaner, there was one serious difficulty which he had expected to encounter, and which had occasioned him great anxiety, viz. the opposition of the Chief of the Cree Indians. This Chief objected to allow the Christian Indians to have any land to cultivate ; and it was even feared that his hostility to the Mission might lead to very serious consequences. He was from home when Mr. Smithurst arrived at the Station, and did not return until the following Monday morning. In the course of that day Mr. Smithurst sought and obtained an interview with him, which he thus describes—

On meeting him, he at first appeared rather sullen and reserved. Instead, therefore, of entering immediately upon the business for which we had met, I asked him what success his people had in hunting last winter, what kind of animals they killed, &c. I then gave a history of our proceedings at Red River, mentioning the number of families we had under instruction, and their improved circumstances. I next touched upon the anxiety of the English People to see the condition of his countrymen bettered, and asked him what he thought the best way of effecting this. He acknowledged the poverty and misery of his people ; but was puzzled to know how it could be remedied. I then said, that since he had no plan to lay down, perhaps he would listen to mine, and tell me what he thought of it.

After a long conversation on the way in which Christian instruction was calculated to benefit the

Indians in this life, and to lead them to happiness in the next, Mr. Smithurst left the Chief to talk over the subject with his Tribe, and appointed to see him again on the next day. Mr. Smithurst observes—

The following morning the Chief came to the Mission Establishment, and brought me a pipe, which is the symbol of peace. After a short time taken up in examining the pipe, and expressing my great satisfaction at receiving it, the Chief delivered a long speech, the substance of which was as follows:—

“ We thank you for coming this long way to visit us. We are satisfied that you wish our countrymen well. We have thought over your speech to us yesterday, and begin to see that what you told us is much true. I think you will get on with my people, if you keep steady and persevere. Many of those who still keep with us talk of joining you. Indeed, I will not say but I may yet come to you. I shall, however, wait a while, and see how things go. I shall make no opposition, and advise the rest to be quiet. You can have what land you want, and show me where you would wish to have it.”

On hearing this, I could scarcely repress the tear of gratitude, which involuntarily started forth when I found how God had brought me through my anticipated difficulty.

Here another conversation ensued, in which the great truths of the Gospel were plainly declared and affectionately enforced. Mr. Smithurst adds—

He listened with a great deal of attention, and thanked me for having told him so much.

We then went to overlook the land; and marked out sufficient for a Mission Farm, a Church and Burying-ground, and a Clergyman's house. I then explained how I would advise the land to be apportioned to the Indians for farms, and how the houses ought to be built. He agreed to all I said, and went away seemingly satisfied. Thus has God been with me, and prospered me far beyond my most sanguine expectations.



#### SELF-DENIAL OF A POOR WIDOW IN SOMERSETSHIRE.

IN the congregation worshipping in the Parish Church of W—— there was, some little time ago, a poor woman, whose zeal for the glory of God in the salvation of souls is well

## 24 SELF-DENIAL OF A POOR WIDOW IN SOMERSETSHIRE.

calculated to humble and stimulate the more wealthy friends of the Missionary Cause. She was very poor, and accustomed to earn her livelihood by hard labour, working for the farmers for about 8d. per day. It happened that a small annuity of about 20*l.* was left to her by some connexion; after the receipt of which she became much interested in the spread of the Redeemer's Kingdom. At the conclusion of one of the Missionary Meetings at W——, she brought Mr. J——, the Chairman, the sum of 17*l.*, as her donation. He remonstrated with her, and refused to take so much, imagining, from her poor condition, that she could not possibly spare it. She persisted in presenting it. The next year she brought no less a sum than 20*l.*, which she had saved for the purpose, being the whole amount of her annuity for that year, having pursued her usual course of toil for her own maintenance;—thus beautifully exemplifying a most literal compliance with the apostolical precept—*Let him labour, working with his hands, that he may have to give to him that needeth* : Eph. iv. 28.

In six years this poor widow's contributions had amounted to 72*l.* Of her we think it might justly be said, “**SHE HATH DONE WHAT SHE COULD.**”—Consider, Reader, whether the same can be said of you by Him who well knows your circumstances, and to whom you are not less indebted.

[*The Missionary Gleaner.*]

### MOTIVES TO MISSIONARY EFFORT.

Is the name of Jesus precious?  
Does His love your spirits cheer?  
Do you find Him kind and gracious,  
Still removing doubt and fear?  
Think that what He is to you,  
Such He 'll be to others too.  
Were you once at awful distance  
Wand'ring from the fold of God?  
Could no arm afford assistance,  
Nothing save but Jesus' blood?  
Think how many still are found  
Strangers to *the joyful sound.*  
Brethren, join in supplication,  
Join to plead before the Lord:  
'Tis His arm that brings salvation;  
He alone can give the word:  
Father, let *Thy Kingdom come*;  
Bring Thy wand'ring outcasts home!

KELLY.

# CHURCH MISSIONARY GLEANE R.

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VOL. III.

## FEELINGS OF A MISSIONARY ON THE SUBJECT OF CONTRACTION OF OPERATIONS.

ONE of the most painful circumstances connected with the contraction of operations, to which the Society has been compelled by its financial difficulties to resort, must be the discouraging effect of such a measure upon the mind of the faithful and devoted Missionary. He has left his country, home, and friends, and is bearing *the burden and heat of the day* in the field of labour; while the supporters of the Society at home have no such sacrifices to make, in rendering their effectual aid to the work. To him, therefore, it must be very depressing, to think that his friends at home, by whose prayers and sympathies he has been cheered and supported, are either relaxing their exertions, or not coming forward with renewed vigour and zeal to meet the new emergencies which have arisen from the success with which it has pleased God to bless their efforts.

Under the natural and proper influence of these feelings, the Rev. W. Cockran, who has laboured for seventeen years in the severe climate of North-West America, expresses the following spirit-stirring sentiments, in a Letter dated Aug. 9, 1842:—

I deeply regret to learn that the expenditure of the Society has, during the past year, so far exceeded its income; and particularly as this will compel a material contraction of its operations. Every inch of progress is obtained at such an amount of labour and self-denial, that to contract our operations is most painful. We are not prepared for

contraction, but extension : it is the whole World we seek to enlighten. *The Heathen* have been given to our Lord for His inheritance, and the uttermost parts of the earth for His possession. He has paid the price of our redemption ; He has entered heaven as a mighty Conqueror ; He has all authority and power committed unto Him ; and He can pour out His Spirit in such a measure, as to make men feel that it is the highest privilege which they can enjoy upon earth to be allowed to return a portion of their gains to God, to promote His glory from whom they have received their all. Let us keep in mind the change which He wrought upon Matthew and Zaccheus, the publicans ; and let us pray for the same measure of His Spirit to be poured out upon our fellow-men : there will then not be any impediment between us and the means necessary to extend the work of the Lord, till the knowledge of His Name shall cover the earth. Should God not answer our prayers as to an increase of means, let us pray that He would so wean the hearts of all of us who are engaged in the Missionary work from the love of the world, that we may view the gold and silver of it as thick clay, which only clog a man, and disqualify him for running with alacrity the heavenly race ; and that we may be willing to practise any degree of self-denial which God may see fit to call us to endure in the execution of His work. In answer to the prayer of faith, God will cut the strings which bind the hearts of the friends of Missions to the world, and will set the will and affections at liberty, to act as impartially as they would were they standing before the tribunal of Christ giving a full account of their stewardship. May the Lord make the Christian World more liberal ! Then shall the arm of the Lord be made bare among us, and then shall His work prosper in our hands.

We are exceedingly anxious to extend our Missionary operations in this part of the world. We believe the Lord is making way for us. The minds of the Heathen are fast preparing to receive the Truth. Their poverty, misery, and hopeless prospects, both as it regards the present world and the world to come, touch our sympathies, and dispose our hearts to do something for them. We see the leaven of true Religion, which has been hid among the mass of heathenism, now beginning to operate beneficially. This encourages us to persevere, in dependence upon the promise of God, that He will overturn, overturn, overturn, until He come whose right it is, and He will give it Him. A dispen-

sation of the Gospel is committed unto us. We have accepted it; we have pledged ourselves to give it publicity; and woe be to us if we allow the work to stand in our hands!



#### NEGRO CHURCH-BUILDING MEETING IN WEST-AFRICA.

THE following Extract is from the Journal of the Rev. C. A. Gollmer, the Missionary in charge of Bathurst and Charlotte, Sierra Leone:—

Sept. 12, 1842—A bell was heard this morning, as also on Saturday evening last, over all Bathurst. I inquired the cause; and was told that it was to assemble the people in the market-place, in order to ask them whether they were willing to make a Collection for a New Church. Some of the principal persons at Bathurst had previously mentioned the subject to me; but I was not aware of their further proceedings. Being interested in the matter, I went to the market-place myself, where I found a great number assembled. Four of the principal inhabitants of Bathurst, having raised themselves on the butchers' table, addressed the assembly in the following manner:—"My country people! God brought me in this land; and here I was taught the Word of God, which can do good to my soul. The White People"—Missionaries—"come here, not on account of money, but to teach good fashion. Now, my country people, we come together this morning about the Church pala-ver. This School-house there cannot do much longer; and then, by-and-bye, we no get a Church: we sit down with our children, and have no place for worship God. Suppose we can try for do something—we can die, and our children can worship there, and can say, Our fathers have done this. The Church Missionary Society will help we; but we must try for help them: and if we put money, the Missionaries all can put money; and so, by-and-bye, we get a Church."

After the four Speakers had finished, I also mounted the butchers' table, and told them, not only that they ought to show their faith by their works in this respect, but I embraced this opportunity to speak especially to those who never come to Church, and invited them to come for their souls' sake.—All the people who were assembled agreed to make a Collection, which it is thought will be comparatively considerable. I hope they may succeed in their object, as the present School-house is but a temporary one.

## ACCOUNT OF SORABJEE, A PARSEE CONVERT AT BOMBAY.

THE Parsees are a numerous body, who profess the religion of Zoroaster. Their whole number is estimated at about 300,000; of which about 40,000 are found in Bombay and its neighbourhood. They are usually called Fire-worshippers; but they deny the charge of idolatry, and say that they reverence fire only as the purest emblem of the Divinity. Those who reside in Bombay are a busy, thriving, and enterprising people, generally engaged in mercantile pursuits, in ship-building, and various kinds of handicraft. The Parsees have the appearance of being more liberal-minded than other bodies of the native community; but their opposition to Christianity is very decided and deeply-rooted.

In 1839, three Youths of this religion embraced Christianity, with the doctrines of which they had become acquainted in the General Assembly's School. The following account of another, who was educated in the Money School, is given by the Rev. G. M. Valentine, Missionary at Bombay, in a Letter dated June 16, 1841:—

I shall embrace this opportunity to give you some account of a Parsee Youth named Sorabjee Cursetjee, a pupil in the Money School, whose determination to become a disciple and follower of Jesus has lately caused a considerable stir in the Parsee community. The attendance at the school of the two Converted Brahmins from Nassuck almost necessarily gave rise to much religious discussion among the boys; and about three months ago, Ram Krishna informed me, that, in consequence of these discussions, two Parsee Youths had had their minds much drawn toward the Gospel. Sorabjee gradually took up the Christian side of the argument so warmly and boldly, that the two Brahmins began to fear that he would bring upon himself trouble and persecution.

Various reasons made me refrain, for a season, from inviting these young inquirers to a private conference. They had been at the school but a few months, and were quite unequal to conversing in English, and could speak Mahratta but very imperfectly. I also feared, that, after all, it might be a mere temporary excitement; or that perhaps, uncon-

sciously to themselves, they might be influenced by unworthy motives. With a view to guard against the operation of such motives, I directed that they should be told to expect no worldly emolument or advantage from a profession of Christianity, as it would most probably expose them to many trials and sufferings. Still they persevered; and on the first of last month I was informed that they were very desirous to see me in private. Accordingly, they came up to my room, where I was confined by indisposition; and after much conversation, with the help of Dajee and Ram Krishna, I commanded them to the Lord in prayer, and sent them away. The youngest boy did not come to me again; but Sorabjee continued to visit me about once or twice a week.

On the 21st of May I returned with Mrs. Valentine from Najotna, after an absence of two days: and on the same evening, Dajee and Ram Krishna, on their return from school, informed me that Sorabjee's friends had prevented him from attending on the two days preceding; and that on this day he had escaped from them and come to school, but that one of them had come after him and fetched him away. Their account made me feel deeply concerned for his safety; but I knew not how to interpose on his behalf.

The next morning, at Family Prayer, the boys told me that Sorabjee had come to me for refuge. He had got away from his relations the evening before; and meeting with Mr. Robertson, accompanied him to the gentleman's house with whom he was staying, and passed the night there. He remained with me during the day; and in the evening, two of his relatives came, who were so courteous and respectful in conversation as to remove from my mind all apprehensions of violence being used in my presence. I told them that they might use any arguments they pleased to induce Sorabjee to return with them; but if he were apprehensive of danger among his own people, I felt it to be my duty to afford him shelter. They declined attempting to persuade him; but said that they would bring his mother to see him.

The next day was the Lord's Day. Soon after day-break I heard the voices of native women in the house; and on leaving my room, found that Sorabjee's mother and wife, and other female relatives, were trying to prevail on him to return with them; but he was firm in his resolution to remain where he could freely profess his faith in the Saviour.

While I was engaged in endeavouring to soothe the mind of his distressed mother, three or four men came up, and, civilly accosting Sorabjee, drew him aside, as though they wished to speak with him. They put their arms round his neck, and were leading him toward the door; which, as soon as I observed, fearing what might be their intentions, I stood between Sorabjee and the way down stairs, and told the men, that they might say what they pleased to him, but that I would permit no violence. After a long altercation, more Parsees began to come from the street into the house, which rather alarmed me; but still I did not think that they would have recourse to violence while I was close at hand. After in vain attempting to decoy me from Sorabjee's side, they suddenly began to drag him away, and at the same time set up a shout, or rather yell, of defiance. I laid hold of him, to keep him back; but by dint of numbers—for the staircase was now nearly full of Parsees—in a few moments they had him out of the house and compound, and were hurrying him along the street. Providentially, the Bazaar Master was passing by, and, seeing the tumult, most actively bestirred himself. Calling the police to his assistance, he succeeded in rescuing the poor youth; whom he took, with some of the ringleaders in the outrage, to a neighbouring Chowkee. I immediately went there with Mr. Sargon: and having arranged that the parties should be taken without delay to the police-office, I waited on the Superintendent of Police, who promised that Sorabjee should be sent back to me at once, and that the matter should be investigated the next morning. When the parties reached the office, the Superintendent, after consulting with the European Constable, considered that it would not be safe to send Sorabjee to my house, on account of the irritation of the Parsees: he therefore remained at the office.

On Monday morning, at 10 o'clock, I went to the office with Mr. Sargon, and the case was inquired into by the Magistrates. Sorabjee, under most trying circumstances, in the presence of a great crowd of Heathens, courageously professed his renunciation of the Parsee religion, and his belief in Christianity. He said that he could not return to his relations, because they would send him away from Bombay, and place him under restraint. He did not wish the persons who had assaulted him to be punished; but only to be himself protected from further violence. The Magistrates therefore took security from six persons, whom he named

as having been most active in the assault ; and, as Sorabjee was seventeen years of age, told him that he was his own master, and at liberty to go whither he pleased. But now came the difficulty. His female relatives, urged by other Parsees, clung around him, and were loud in their clamours. Large numbers of Parsees had collected about the office and in the street, appearing to be much exasperated, and ready for any violence. They even attempted to take him from the door of the office, and were actually carrying him off by force ; but the Magistrates and policemen interposed, and drove them off. Some of his relations imprecated bitter curses on me and Mr. Sargon ; and all that I said, in as conciliatory a tone and manner as I could, seemed to be thrown away. At last, the Magistrates said that Sorabjee had better remain at the office, as neutral ground, for a few days, as my house would not be safe in the present disturbed state of the Parsee community. He was accordingly accommodated in a part of the Superintendent's house ; and directions were given that no persons should be allowed to come to him, unless he wished to see them. While he continued here, I was obliged to take him food with my own hands ; as my servants, having been menaced by the Parsees, were afraid to go to him.

The next day the Lord graciously heard our prayers, and those of many Christian friends in Bombay who were interested for us ; and Sorabjee was sent to my house about three o'clock P.M. in a palanquin, and no opposition was offered.

I am thankful to say, that, though we have been attacked and abused in the native newspapers, we have sustained no further personal outrage. As a measure of precaution, both the Brahmins and Sorabjee kept close to the house for some days ; but now they begin to venture abroad once more, and I trust that our Heavenly Shepherd will preserve both them and us from those who seek to do us hurt. It was very satisfactory to me, that, throughout this trying business, I was in communication with the Bishop, whose kind counsel and encouragement greatly comforted and supported me. The attendance at the Money School has of course greatly fallen off since these events took place. Just before, it was in a more flourishing state than I have ever known it. From 60 to 70 youths were daily learning English, besides 70 or 80 more in the Mahratta division on the ground-floor. All the Parsees have been removed. Sorabjee's companion,

who is not more than fifteen years of age, has drawn back for the present; but I understand that he says, when he becomes older, and is his own master, he will publicly embrace Christianity.

Sorabjee continued to reside with Mr. Valentine until the following October. In that month his relations professed that they were willing to consent to his living with his mother and wife at Nassuck in the unmolested exercise of his Religion, and arranged for his departure with them on the 21st. On that day, however, Sorabjee discovered that they meant to take him, not to Nassuck, but to Now saree, a Parsee Settlement without the British Territory; and expressed his resolution not again to trust them. Mr. Valentine was therefore much surprised when, in the evening of the 22d, he was informed that Sorabjee had just gone away in a buggy. He left a Letter for Mr. Valentine, stating, that grief for the loss of his wife, and the hope of her being gained over to Christianity, had led him to resolve upon leaving the Mission House for a season. On the 24th of January 1842, Mr. Valentine received a Letter from him, stating, that after leaving the Mission House, he went with his wife and mother to Mowsaoll in Guzerat, remaining there some weeks, and that ill health had compelled his return to Bombay. On the 18th of February he called upon Mr. Valentine, and stated that he still believed in Jesus as his Saviour; but acknowledged that he had resumed the Parsee cord, an emblem of the Zoroastrian religion. Mr. Valentine, on this and subsequent occasions, endeavoured to impress him with a sense of his guilt, in thus endeavouring to compromise his belief in Christianity; and eventually, in the beginning of March, Sorabjee cast the cord away. Upon this becoming known to the Parsees, his father-in-law removed his wife from him; and the persecution to which he was subjected led him to believe that in his mother's house he was no longer safe. Upon the 18th of March, permission was granted him to return to the Mission House, as a penitent backslider

needing protection; and he was given to understand, that, as soon as a situation could be procured for him, he would be expected to work for his livelihood. To this he assented; and remained with Mr. Valentine until the 16th of May; when he left, to proceed with the Rev. G. L. Allen, of the Society for the Propagation of the Gospel in Foreign Parts, to Ahmedabad. He would thus be removed out of danger from the Parsees: and his vernacular tongue being the language of the Guzerat province in which Mr. Allen would be stationed, an opportunity of usefulness among the Hindoos would be opened to him, of which, it is to be hoped, he would take advantage. In confirmation of this hope, Mr. Valentine, on the 15th of July, received a Letter from Mr. Allen, stating that Sorabjee had behaved very well indeed, and that he really believed him to be a subject of divine grace.

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ADVANCEMENT OF A CHRISTIAN NEW-ZEALANDER IN
CIVILIZATION.

TOWARD the close of the year 1841, and in the early part of the year 1842, Mr. W. Colenso, the Superintendent of the Society's Press in New Zealand, made a long journey through a considerable part of the Northern Island. The journey occupied three months. While he was proceeding through a very desolate and thinly-populated part of the country, he passed one night in a hut occupied by two European sailors, who, on the following day, took him in their boat some distance on his journey. Having crossed Kaipara Harbour, the party pitched their tents for the night among some sand-hills, with which this part of the country abounds; and in the morning, re-crossed the harbour, in the hope of finding a Native village of which they were in search. Mr. Colenso writes:—

Feb. 11, 1842—Early this morning we re-crossed the harbour to the eastern shore, a distance of about ten miles, where we hoped to find Otamatea, the village to which we had been repeatedly directed; although we had learned,

from the people of Omokoiti, that William Stephenson, the Baptized Native Teacher to whom I had been referred for information and assistance, was absent. We rowed, however, up the creek or river, and sought for some time without finding any habitation. At last, having advanced about two miles, we saw a house on the right bank of the river. We pulled toward it, landed, looked about us, and shouted ; but in vain, for no person appeared.

The house, which was open, was very clean and tidy. On a shelf were plates, cups and saucers, seeds in bags, &c. ; and beneath were a tea-kettle, frying-pan, buckets, &c. A mattress, bolster, and pillow, were rolled neatly together ; a glazed and coloured print, representing the Crucifixion of Christ, hung against the wall ; and beneath was a fowling-piece. In a corner, on a shelf, were, a hair-brush, a hat-box containing a hat, a New-Zealand Testament, and other things. On another shelf were paper and pens ; while three large and locked chests ; a good cane-bottom chair, and a table, completed the furniture of the room. Out of doors, in the garden, were raspberry-bushes and peach-trees, and maize, melons, gourds, onions, &c. in abundance. An out-house contained a fishing-net upon a platform ; and in another house on the hill, at about 200 yards' distance, we found wheat in bags and in the straw, oil in calabashes, pit-saws, and carpenters' tools. In front of the house, stakes had been driven to form an embankment against the sea, which came up very near it ; while behind the house a way had been cut down the face of the hill, to conduct a small stream of water into the little garden. I was much pleased with the air of neatness that everywhere prevailed ; and had already formed a high opinion of the owner, whom we supposed to be some respectable European. I had, indeed, intimated to the Europeans with me, that it would be well if they were to copy from so good an example.

On returning, however, to the verandah of the house, and there sitting in the shade, considering what step I had better take, I perceived a slate which hung on the outside of the doorway. On perusing it, I found it to be a Letter from a Baptized Native to his Teacher, to the effect, that he had come to that house to look for him, but found him absent ; and desiring him not to believe the reports which were in circulation against his character, &c. It was addressed to William Stephenson. On this, I again looked inside, more minutely than at first, and found the Testament to bear his

name, and the papers to contain many evidences that they belonged to him. So that the neat little dwelling and grounds, which we had been led so much to admire, in reality belonged to a Native!—Without doubt, this was the highest step in civilization which I had seen among the New-Zealanders during more than seven years' residence among them.

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## A LESSON FOR HOME.

THE Rev. J. Smithurst relates a very gratifying and encouraging circumstance in reference to the ten Christian Indians who formed his boat's crew in proceeding from Red River to the Cumberland Station. The voyage was long and tedious. The Lord's Day was of course strictly observed, and Family Worship regularly maintained. Owing to adverse winds and raging waves, it was frequently found necessary to bring up the canoe in some sheltered place, and to wait for more favourable weather. These intervals of leisure in the midst of travelling, however, were diligently employed; and it would be well if the privileged inhabitants of Christian England would more generally follow the example here set, of employing, for the highest purposes, such broken intervals and fragments of precious time. Mr. Smithurst writes—

*June 11, 1842*—During the voyage, it has been a pleasing feature in the Indians that they devote every spare moment to reading. The Bible, Prayer-Book, Tracts, and the Cottage Hymn-Book, have been in constant use. This is all done of their own accord; for never having travelled before with the Indians of my own flock, I had given them no orders on this head, wishing each to follow the bent of his own inclination, that I might be the better enabled to judge of their several characters. If the Indian Christian has some imperfections—and who, alas! has not?—there is nevertheless much in him that might put to the blush thousands in my own highly-favoured native land. Oh that the Lord would pour out His Spirit upon Britain, lest, in the last Great Day, the poor Indian should be found to have improved his two talents better than she has improved her five!

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INTERESTING CONTRIBUTION TO THE SOCIETY.

AMONG the Contributions received by the Society in the month of October last, was one of a pleasing character, and well worthy of imitation. The sum was 3*l.* 7*s.*, paid by Captain Slade, R. N., being a contribution of 1*s.* each from 67 men holding allotment-gardens in the parish of Uley, Gloucestershire, "in grateful acknowledgment to the Lord, who has provided so valued a privilege, and granted His abundant blessing on their late harvest."

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HYMN FOR THE LORD'S DAY.

MALACHI iv. 2.

Thou glorious Sun of Righteousness,  
 On this day risen to set no more,  
 Shine on me now, to heal, to bless,  
 With brighter beams than e'er before !

Shine on Thy work of grace within,  
 On each celestial blossom there ;  
 Destroy each bitter root of sin,  
 And make Thy garden fresh and fair !

Shine on Thy pure eternal Word,  
 Its mysteries to my soul reveal ;  
 And whether read, remember'd, heard,  
 O let it quicken, strengthen, heal !

Shine on the Temples of Thy grace ;  
 In spotless robes Thy priests be clad ;  
 There show the brightness of Thy face,  
 And make Thy chosen people glad !

Shine on those Tribes no country owns—  
 On Judah, once Thy dwelling-place !  
 Thy Servants think upon her stones,  
 And long to see her day of grace.

Shine on the Missionary's home,  
 Give him his heart's desire to see ;  
 Collect Thy scatter'd ones who roam ;  
 One fold, one Shepherd, let there be !

Shine, till Thy glorious beams shall chase  
 The blinding film from every eye,  
 Till every earthly dwelling-place  
 Shall hail the *Day-spring from on high* !

Shine on, shine on, Eternal Sun !  
 Pour richer floods of life and light,  
 Till that bright Sabbath be begun,  
 That glorious day which knows no night !

[From *Hymns for a Week*.]

# CHURCH MISSIONARY GLEANE R.

No. 4.

APRIL, 1843.

VOL. III.

## IMPORTANCE OF SIERRA LEONE AS A MISSIONARY STATION.

FOR many years after the Church Missionary Society commenced its labours in West Africa, its chief operations were carried on at a considerable distance from Sierra Leone, in the territories of the Native Tribes. When the Rev. E. Bickersteth visited the Mission, in 1815, there were Stations among the Susoos at Bashia and Canoffee, on the Rio Pongas, upward of 100 miles north-west of Sierra Leone; and at Gambier, on the coast, about 70 miles from the Colony in the same direction. There was also a Station among the Bulloms at Yongroo Pomah, and another in the Island of Goree. In consequence, however, of the hostility occasioned by a revival of the Slave Trade, which took place shortly afterward, it was found necessary, in 1818, to confine the labours of the Missionaries within the limits of the Colony. But it is the glorious prerogative of God to bring good out of evil. The importance of these labours, carried on in the peculiar sphere presented by Sierra Leone, might be regarded as fully compensating for the comparative narrowness of the field in which they were carried on. In the Report of the Hibernian Auxiliary for the year 1819, the subject was thus referred to:—

The Slave Trade, which, like the Upas, blasts all that is wholesome in its vicinity, has, in one important instance, been here overruled for good. It has been made the means of assembling on one spot, and that on a Christian soil, individuals from almost every nation of the Western Coast of Africa. It has been made the means of introducing to Civilization and Religion, many hundreds from the interior of

that vast Continent, who had never seen the face of a White Man, or heard the name of Jesus.

Some of the points here noticed were more largely dwelt upon in the Instructions of the Committee to the Rev. Messrs. Collier and Decker in 1817 :—

Sierra Leone, in its present circumstances, gives every promise of becoming a Station from which the light of true Religion may be diffused over the whole Western Coast of Africa. Should there be found among the re-captured Negroes, as we trust there will be, some who manifest an earnestness and persevering concern for the salvation of their neighbours, a wise use of means for the attainment of this end, and a steady and consistent character, we trust that you, and all our friends in the Colony, will be on the watch to notice such men. Endeavour to bring them forward; and give them, if necessary, at the expense of the Society, such means of instruction as may qualify them to become useful Teachers of their countrymen.

We hope that it may soon be practicable to make use of such men, in establishing Schools in different native towns, either among the Susoos or in the more immediate neighbourhood of the Colony. It is reasonable to expect more steadiness and decision, in the conducting of Schools in the manner now proposed, from adult persons than from youths.

In consequence of the preaching of St. Paul at the great city of Ephesus, *all they which dwelt in Asia heard the word of the Lord Jesus.* The exemplary conduct of the primitive Christians at Thessalonica also enabled the same Apostle to say, *From you sounded out the word of the Lord, not only in Macedonia and Achaia, but also, in every place, your faith to Godward is spread abroad.* We hope and pray, that, in a few more years, something of this kind may be reported respecting that Colony to which you are going.

Connected with these views, the maintaining of the original languages of the re-captured Negroes is of much importance. When they are brought to the Colony, they are associated, as we apprehend, in some cases, as at Congo, Kosso, Kissey, Portuguese, and other Towns, with their countrymen; but there are other towns where Natives of various nations are mingled together; and in all the towns the Negroes speedily learn a broken kind of English, as a common medium of intercourse.

This is a most interesting state of things; and may, we doubt not, with proper attention, be turned to the greatest

advantage. Some of these advantages we will enumerate. 1. It affords great facilities for learning almost every native language which prevails along this part of the coast. 2. It offers many advantages for reducing the languages to writing, and fixing their grammatical construction. 3. The Scriptures may thus be translated into all the languages of the coast, at little risk, and with great advantage to all succeeding Missionaries. 4. As the Negroes themselves see and feel the value of the Gospel, they may be trained up and sent forth as Teachers, with Elementary Books and the Scriptures in their hands, to establish Schools and prepare the way for Missionaries.

There are many indications, afforded by the present condition of Sierra Leone, that these anticipations were well founded. The fact that several Natives have for many years laboured most usefully among their own countrymen as Schoolmasters and Catechists within the Colony—that many of the Liberated Africans are now returning to their own native countries—and that one of their number is at present in England preparing for Holy Orders—encourages the hope that some of the expectations referred to in the foregoing Extracts may, by the blessing of God, be soon realized.

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LIBERATED AFRICANS, FROM SIERRA LEONE, IN JAMAICA.

THE following details are extracted from the Rev. J. F. Sessing's Report of his Station—Birnam Wood, Jamaica—for the Quarter ending Michaelmas 1842. They present, in a very interesting and encouraging point of view, the effects produced, through the grace and blessing of God, on the Liberated Africans in Sierra Leone, by the labours among them of the Missionaries and Catechists of the Church Missionary Society.

Since I wrote my last Report, a very pleasing circumstance has taken place, which, as it throws great credit upon the labours of the Missionaries of the Church Missionary Society at Sierra Leone, I must not omit to mention.

Their Arrival, and Motives in choosing an Employer.

A vessel with emigrants from Sierra Leone came into Annotto Bay some months back. A neighbouring Proprietor,

a friend of ours, endeavoured to obtain some of them ; but, as there were so many applicants, he doubted of being successful. He had, however, an opportunity of going on board, before they landed, or had had any negociation with others. In conversation, he asked them if they knew me, as I had been at Sierra Leone. On hearing my name, they all thronged around him, and inquired where I was, and said that they had a Letter for me. No sooner did they hear that my Chapel was situate only a few miles from this Gentleman's property, than all desired to go with him. He engaged a gang of thirty-two people, with a man named William Johnson at their head ; and although, afterward, several more advantageous offers were made to them, they declined them all, saying, "We have given our word already."

Their Visit to the Missionary.

About eight of them soon paid us a visit, and delivered a Letter from our old friend, the Rev. J. W. Weeks : their appearance was most cheering. There was not that shyness and suspicion in their looks which is stamped, as it were, upon the face of almost every emancipated slave, as the consequence of the old system ; but they smiled at us with confidence, as people do who have never seen or tasted actual slavery. We were at once translated, in the spirit, to Sierra Leone, our old happy sphere of labour ; when, in conversation with them, we touched upon every object of dear remembrance. We thought we had long been forgotten by them ; but they gave us sufficient proofs that we had not. They brought us presents of neatly-worked mats and palm-oil, which is not produced in this country ; and was relished by us in a "palaver-sauce" as much as, some eight years ago, on the African Coast.

The whole gang proved to be inhabitants of Bathurst, one of the oldest Missionary Settlements in Sierra Leone. About two-thirds of them had been baptized ; but none as yet admitted to the Sacrament of the Lord's Supper.

Their Attendance at Church and the Bible Class.

The following Lord's Day about twelve of them attended my Chapel, being neatly and cleanly dressed, and bringing their Bibles, Prayer-Books, and Hymn-Books, with them. At first, they were not noticed ; but when they began to give the responses in their accustomed slow and solemn voice, a general sensation was created among the congregation. Every one was anxious to learn from whence these strange

but sweet voices proceeded ; and when they ultimately knew, they were at a loss what to make of them. After Service, they attended my Bible Class ; and here the surprise of my scholars was even increased, on hearing both the men and their wives read, and upon seeing them fall into our plan, as if they had been attending for a long time. One of my own scholars was afterward heard to say, "As soon as these people begin to read, him heart fail—him cannot go on." Nor was the reading alone commendable in them ; but their answers to my questions proved that they were well versed in the Bible, and, in short, that they had been brought up in the Church Missionary Society's Schools at Sierra Leone.

Their general Christian Conduct.

When first engaged, these people entered on a term of probation for three months, and agreed, during that time, to work for 1s. 6d. per day. These three months having passed, they made a permanent agreement with their employer ; whom they were unwilling to leave, having nothing of which to complain. They continue to receive 1s. 6d., the Headman 4s., and a constable under him 2s., for every day they work ; with some other allowances, such as a house and ground. At first, they bought their provisions ; but now they are to cultivate ground for themselves, and settle down. The character which their employer gives them is above praise. They keep to themselves, and behave in a most orderly and quiet manner. Whenever they make a joyful noise, it is in an evening, when they all sit together in the mill-house, singing hymns while they cook their supper. They are most conscientious in the performance of their duties, regularly working nine hours a-day, and refusing every farthing which is not due to them.

Instance of Kindness and Religious Feeling in the Headman.

I could adduce sufficient proof of this ; but in order to give you an insight into their character, I will mention but two instances, which are descriptive of their confidence, kindness, justice, and the pleasing but rare fact here, that they are actuated by religious principles.

Their employer made it a rule to pay them regularly every Friday evening. One week he sent a messenger to town for money, who had not returned when the people came from the field on the Friday evening. He expressed his regret to the Headman, adding, that he could not help it. The Headman asked him how much money he would

require. He replied, "About 5*l.* would do," and left him, never for a moment thinking that the question had any meaning at all. But how surprised was he, when, about fifteen minutes afterward, Johnson came up to the house, placed 5*l.* in cash upon the table, and said, "Here, Master; if you please, you can pay the people; and when you get your money you can return it to me." This was more than his Master had experienced from any Negro. He had lived in Jamaica forty-five years, and moved in the different situations of Book-keeper, Overseer, and Proprietor; but such an act of generosity and disinterestedness he had never before witnessed. This, however, is not all. The money arrived the same day, although too late to return it; nor would the Gentleman, being a conscientious Jew, defile his hands by counting it on Saturday, his Sabbath. On Lord's Day, however, his first day of the week, early in the morning, he got the money ready, and called his Headman, saying, "Here, Johnson, is your money: I am much obliged to you for it." But what did Johnson do? He smiled, and said, "Never mind, Master; this is my Sabbath: let it be there, if you please: to-morrow I can take it." I paid them a visit on the following Monday. I saw the parcel still lying on the sideboard; and the Gentleman declared to me that he had never seen nor heard the like during his long residence in Jamaica. I replied, "This is the blessed result of a religious education; and the praise is due, next to God, to the indefatigable labours of the Church Missionaries at Sierra Leone. Here you see the effects of slavery on the one hand, and those of freedom and Religion on the other."

Their Love for their Teachers and the Missionary Cause.

The other instance is equally affecting, and manifests their love for their Teachers, and the value which they attach to religious instruction and the means of grace, by which they have become what they now are. Two of their number were to return to Sierra Leone, as delegates in the service of the Emigration Agents. The day before they were to leave, the whole of them, men and women, wrote Letters to their friends; and in the evening they had a Meeting among themselves, and a Collection for the Church Missionary Society at Sierra Leone: it amounted to about twenty dollars, which the two men were to take with them, and deliver to the Missionaries. This last instance needs no comment. It is a proof of the power of the Gospel, which,

whether it be in a White Man or in a Negro, makes him abound in every good work, so that he *shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.*

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ORDINATION OF THE REV. J. MÜHLEISEN, AT JERUSALEM.

IN our Number for June last, p. 71, a short account was given of the admission of Mr. J. Mühleisen to Deacons' Orders, by the Anglican Bishop of Jerusalem, at his first Ordination in that interesting city. After his Ordination, Mr. Mühleisen, while preparing for Priests' Orders, was licensed to take part in the regular Services of the Chapel, on Mount Zion, frequently preaching in German. He was also engaged in studying Hebrew, Arabic, and Amharic. Circumstances having rendered it highly important that Mr. Mühleisen should avail himself of facilities which offered themselves for proceeding to the scene of his future labours, the Bishop kindly consented to hasten the period of his admission to Priests' Orders, and the Ordination accordingly took place on the 31st of July. The Bishop observes—

The occasion was, if possible, still more affecting and interesting than the first, when he was admitted Deacon. I am sure it left a lasting impression on him and on all present.

A more detailed account of the solemn transactions of this remarkable occasion shall be given in Mr. Mühleisen's own words, as contained in a Letter dated Alexandria, Aug. 17, 1842 :—

On the 31st of July I was ordained Priest, in the Chapel of St. James. It was a day of much thanksgiving, and many fears. I retired to spend the morning in prayer and supplication, and communion with God in Christ; but, as for words, I could but utter one *Kyrie eleison* (Lord have mercy upon us!) after the other. Had it not been for the blessed promise, *My grace is sufficient for thee*, I must have refused to enter the sacred office. I could, however, lay hold of this divine word in *full assurance of faith*; and thereupon my tears were changed into thanksgiving, and my *Kyrie eleison* into *Te Deum laudamus* (We praise Thee, O God)! I went to the Bishop, with whom his Clergy were assembled. As I had no bands, the Bishop kindly

offered me a pair of his own, presented to him, on leaving for the Holy City, by Christian friends—I believe of Southborough. The Bishop observed, that a Scripture reference was marked on them, and supposed it might be a suitable text for the day. It was found to be that beautiful passage in Isaiah lxii. 6, 7. We rejoiced. The Bishop wished me to take the bands to East Africa, for which kindness I returned His Lordship hearty thanks. We ascended Mount Zion, and I was set apart ; prayers being read by the Rev. J. Nicolayson. The Rev. G. Williams, the Bishop's Chaplain, preached the Ordination Sermon, from Eph. iv. 8. After the Sermon, I was presented to the Bishop by the Chaplain, according to the most excellent Form of our Church, in the Ordination of Priests. The Litany having been said, the Bishop read the Epistle, and I the Holy Gospel. After the most solemn exhortation and heart-searching examination by the Bishop, and silent prayer, his Lordship and the Congregation engaged in that beautiful and holy prayer of our Church, with tears and broken voices, *Veni Creator Spiritus* (Come Holy Ghost)! On the act of Ordination I need not comment. I believe we all had a deep impression of the most gracious presence of the Holy One in Israel on the Mount of *His holiness*. As on the occasion of my first Ordination, so also at this time, the Holy Communion was of substantial comfort to me. I trust to go in the strength of that meat and drink all along my future Missionary journey.

On the 2d of August Mr. Mühleisen left Jerusalem, and reached Alexandria on the 14th. On the 25th of October, in company with the Rev. Messrs. Krapf and Isenberg, his fellow-labourers in the East-Africa Mission, he left Alexandria for Aden ; and subsequently, on the 29th of November, reached Zeila ; at which place the Missionaries were waiting, when the last accounts came away, for an opportunity of proceeding to Shoa.

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THE LATE EARTHQUAKE AT ANTIGUA.

OUR Readers will probably have heard of the dreadful earthquake, which, on the 8th of February last, visited Antigua, St. Kitt's, and several other of the Caribbee Isles. From a Letter written by Rev. G. W. Westerby,

a Moravian Missionary stationed at Lebanon, Antigua, we extract a few particulars of this calamitous event. On the day preceding the earthquake he and Mrs. Westerby visited Gracehill, another Station of the Moravian Missionary Society; and on the morning of the 8th, accompanied by some other friends, ascended Monk's Hill, on the summit of which is a fort. Mr. Westerby thus describes what then occurred :—

It was a lovely morning, and the prospect around was most delightful. We were all upon the ramparts, watching the approach of the steamer from England; and I was in the act of steadyng a telescope on one of the great guns, when I felt it begin to vibrate. I knew at once what was coming; and seizing my wife by the hand, and calling to the others, I immediately rushed from the ramparts. We had not gone far, before the motion of the earth became so violent, that we were no longer able to walk, and were obliged to hold each other to keep on our feet. It was a most awful moment, and our lives were in great peril. At a little distance from us the houses were falling; just above us, on a rising ground, a heap of cannon-balls were heaving and rattling in the most fearful manner; and, on our right, the high signal-staff was bending from side to side, and threatening every moment to fall upon us. I believe the shock lasted about three minutes. When it had subsided, we looked over the island, and toward Montserrat; and in every direction we saw clouds of dust ascending—a sign of the widely-spread ruin. I then took the telescope, and looked for Lebanon; and you may imagine what my feelings were, when I discovered that the south gable of the Church, just over the School-doors, was down. I knew that about 140 children would be in the School, and how many of these might have perished! As we descended the slope of Monk's Hill, we perceived a strong smell of sulphur. We immediately set off for Lebanon; and, as we went along, it was quite distressing to observe that the mills, boiling-houses, and negro-houses, were nearly all down. We soon met some of the children from our School, who brought the mournful tidings that three of their companions had been killed by the falling of the Church, and others more or less injured. On arriving at home, I found the roof of the Church indeed standing; but the greater part was a mass of

ruins. While we gazed upon the work of desolation, and wept, our people came to comfort us, with the assurance that it was *the Lord's doing*, and that He did *all things well*. We immediately visited the wounded, and sent for a medical man to attend them. In the large village near our Church, where a great many of our people live, scarcely a house is left standing : all is desolation. Yet I have not heard one complaint: they all say, "*It is the Lord's doing.*" They feel and acknowledge, that in this visitation, mercy has been mixed with judgment; for had it taken place in the night many thousands would probably have perished.

In looking over the ruins, I could not help remarking how providential it was that we were absent at the time of the shock. Had we been at home, either my wife or myself would have been giving a Bible-lesson to about fifty children at the very time, and in that part of the Church which was thrown down. Our house, which is of wood, I am thankful to say is not injured; but every out-building of stone is flat on the ground. In the evening, many of our people met at our house to thank the Lord for His sparing mercy, and to seek His protection for the time to come. Many found shelter with us who had not a place in which to put their heads. We had not long retired to rest when we felt another smart concussion, which brought down more of our Church. We have since had many slight shocks.

The island is in ruins. How the fine crop of sugar will be taken off, no one can tell. During the earthquake, the bells at Gracehill and Lebanon rang, as if for Divine Service. Below Gracehill, the earth opened and threw out water. The barometer was higher than it had been for some time.

We now have our Public Services out of doors. These were attended, last Lord's-Day Morning, by more than a thousand persons. May the Lord bless the preaching of His Word to many souls !

DEATH-BED VIEW OF THE VALUE OF MISSIONS.

A CLERGYMAN in Nottinghamshire was called upon, a few years ago, to attend a member of his congregation in his last hours; when the dying man thus addressed him :—

O, Sir ! if it should but please God to raise me up again—though I desire to leave all to His disposal—yet if He should raise me up, I trust that I shall set about things in a very

different spirit from that in which I have lived. A little while ago I should have replied, if any one had asked me the ground of my hope toward God, that I had done no harm to any. No HARM! why, WHAT GOOD have I done? What greater harm can a man do, than to do nothing? The little that I may have done, I did as if I did it not.—There is the Church Missionary Society. Oh! if I live, I hope I shall promote it in a better spirit. I see things very differently now. I used to think you a little visionary; at all events, a little tainted with enthusiasm, in that cause. I gave you a Guinea a-year, out of respect to you; and I gave a Guinea to another fund, to please the good people connected with it; but my heart was not in it. I was pleased with the Meetings, and gratified to see others pleased, and thought them good things; but that was all.

On being asked what had been the means of leading him to view this subject in a different light, he said—

A night or two since, it might be about midnight, I awoke from a doze; and after having recollected where I was, I stretched out my hands, and pulled back the bed-curtains, to see if any one was watching with me. My two dear sons were sitting, one on each side of my bed; and instantly bent forward with affectionate care, to see if I wanted any thing. The recollection of what was said at the Missionary Meeting concerning the Hindoos drowning or forsaking their aged parents, when they became a burden to them, instantly flashed across me; and as suddenly I thought, To what do I owe the difference? Why am not I taken out by my dear sons, and laid in the river to perish? How is it that I have them thus leaning over me, and watching every breath and wish, and my family contending among themselves who shall have the honour and privilege of sitting up with me? It is to the Gospel of Christ that I owe this! I used to reason, that pious men were too much wanted in England, to send them abroad; and that we ought to wait till the Gospel produced more general fruits among us. But I was wrong. If the first Christians had waited till the Jews had been converted, I should not have had my two sons bending over me, no affectionate family to cheer me, and I should have perished without a hope.

Reader! View the important subject of Missions now, as you will wish you had viewed it when you

come to die. Work *while it is called day*: knowing that *the night cometh*, in which *no man can work*.

[From the *Missionary Gleaner*.]

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LINES TO A MISSIONARY LEAVING HIS NATIVE LAND.

FAREWELL, my dear Brother, thy country forsaking,  
To rescue from bondage the vassals of sin:  
May Jesus go with thee, whose arms thou art taking,  
To conquer His foes, and His battles to win!

E'en thou wast a captive, till Love everlasting  
Broke off thy loved yoke, threw thy fetters away,  
And the rays of its light, on thy prison-house casting,  
Conducted thee forth to th' effulgence of day.

Then, freeman of Christ, for His warfare selected,  
March forth to thy post in the camp of the Lord;  
Be strong in His might, with His armour protected,  
And skilfully wield His invincible sword.

Though feeble thyself, fear thou not, but remember  
That Christ is thy Captain, thy strength, and reward;  
Be never dismay'd, having such a defender—  
The gracious, eternal, unchangeable Lord.

Shouldst thou look with regret on the objects forsaken,  
Grow careless and cold, or despair of success,  
May the prospect of glory thy spirit awaken,  
Inspire thee with life, and thy wand'ring repress!

When compass'd by foes, through discouragement drooping,  
Or man's sad condition excites the soft sigh,  
Or when through disease or infirmity stooping,  
May Jesus sustain thee, and comfort supply!

When thou'st fought the *good fight*, and in death art declining,  
May Jesu's bright presence illumine the dark vale,  
On the arm of His love ever faithful reclining,  
Nor death nor his terrors shall cause thee to fail!

Then, thy weapons and warfare for ever relinquish'd,  
Exchang'd for the harp, the white robe, and the palm,  
By the crown of His glory unfading distinguish'd,  
Thy soul shall unite in the song of the Lamb.

Farewell, then, my Brother! thy country forsaking;  
Farewell, thou blest Herald to captives of sin!  
The Saviour goes with thee, whose arms thou art taking;  
Be strong in His grace, and the victory win!

[Rev. G. Pettitt.]

# CHURCH MISSIONARY GLEANE R.

No. 5.

MAY, 1843.

Vol. III.

## CONCLUSION OF THE FORTY-THIRD REPORT.

THE necessity which exists for the friends of the Society to continue their efforts in its behalf, not only in order to the support of the existing Missions, but to provide means for the entrance of Missionaries into the new fields of labour which have been providentially opened before us, is thus enforced by the Committee, in the conclusion of the Forty-third Report:—

The Committee, in concluding their Report, desire to impress upon the friends of the CHURCH MISSIONARY SOCIETY the urgent need which exists for the continuance of those noble efforts by which its treasury has been replenished: and they earnestly deprecate the notion, that because so large a sum has been raised during the last year they may now relax in their exertions.

We need all the strength at present employed in each of our successful Missions, in order to sustain the work which God has graciously enabled us to accomplish. European superintendence over those feeble flocks, which have been gathered in Tinnevelly, Krishnaghur, and the villages near Calcutta, will be absolutely necessary for many years to come, to preserve them from being scattered, or from falling into such a state as will disgrace the Christian name.

Never should it be forgotten, that the venerable Schwartz and his co-adjutors left a large flock, which, through the neglect of the succeeding generation, fell into a condition little better than that of Heathenism. The blessed work we now commemorate in Tinnevelly is but the revival of the work which Schwartz left behind him forty years ago.

The Bishop of Calcutta lately visited Tinnevelly; and after witnessing the Mission-work of this Society, and the Society for the Propagation of the Gospel in Foreign Parts, combining both of them in one animated appeal, his Lordship exclaims: "I cannot but express my wonder at these blessed Missions. There must be twenty-four more Missionaries sent out, twelve from each Society. For now all the harvest languishes for want of reapers. . . . . England has done nothing for her Heathen subjects in India, comparatively speaking. Where are our pious young Clergy? Where the flower of Oxford and Cambridge? Where the enterprising spirit of our glorious Military and Naval Christians, returned home from the wars, and prepared to devote themselves to the spiritual conflict with Satan in the strongholds of Idolatry in the East?"

But not only is there a sacred necessity upon us to continue a full measure of support to the existing Missions: new and most wonderful openings have been suddenly presented to us; and dead to every Christian and generous impulse must be the heart which can contemplate them without emotion.

A highway into Central Africa, and the banks of the Upper Niger, has been pointed out, by the evident finger of God, through Sierra Leone, comparatively free from that terrific scourge which haunts the regions of the Delta and the Confluence. The kings and chiefs of inland tribes have been the foremost to invite us to send Missionaries unto them, and to receive their sons into our Seminary at Sierra Leone: thus, as it were, interchanging hostages with us, in ratification of a solemn compact that England and Africa shall yet be united in the brotherhood of a common faith.

The eyes of Christendom are turned also with intense interest and expectation toward China. The amount of its population—more, probably, than one-half of the whole heathen world; the deep injury inflicted upon its morals and its prosperity, by British Christians, through the nefarious traffic in opium, the barrier which has hitherto encircled its empire and excluded the Gospel; the peculiar facilities afforded for the rapid propagation of Christianity, when once the breach shall have been made, by the fact that almost the whole male population is a reading population, and reading the same books, however much their spoken

dialects differ—all these, and many other circumstances, justify the eager interest with which the hearts of Christians beat at the mention of China.

And if providential facilities for the accomplishment of a work form any indications of the Divine Will—which every Christian will admit that they do—then has God honoured this Society with a special call, both to penetrate into Central Africa, and also to attempt an entrance into China: for in the former case, a way has been opened for us without any expense to us: in the latter, the Lord has put it into the heart of one of His servants to devote the noble Benefaction of 6000*l.* for this specific purpose.

May we not confidently trust that the same good Providence will go before us, and stir up faithful and bold and wise men to go forth as Missionaries; that the Lord will direct their course, and uphold and strengthen them in their work, and by them gather into the fold of Christ many of the illiterate idolaters of Africa, and of the deluded followers of Confucius, Laon-tza, and Buddhu, in China? But if Central Africa and China, with its gigantic population, are to be attempted, let it not be by a puny effort. Operations must be carried on upon a large scale. The day is gone by, when simple Christians, after dismissing two or three Missionaries, could sit down in the self-complacent hope that they had evangelized a vast continent. No; such enterprises as we are now called to, will require, ultimately, a body of men who can support each other by their counsel and prayers, and stand in the breach when one and another falls, and so carry forward the arduous work.

The Committee call, therefore, upon their friends, to continue, yea with increased ardour to renew their efforts for supplying the necessary funds; first, for maintaining and strengthening our present Missions; and secondly, for entering upon the glorious openings now before us. And knowing the strength of those motives which animate the hearts of Christians, the Committee feel assured that their friends will respond to this call. The love of Christ has not lost its constraining efficacy; but as time rolls on, and the contemplation of the Church is more and more directed toward the consummation of all things, it surely will exercise an increasing influence over the hearts of believers. And if other motives be wanting at this hour, as handmaids

to that sovereign principle, let us remember those national mercies which we have lately received, in the happy termination of the war both in Afghanistan and China, and in the averting of a war with America. These mercies seem to call for some special acknowledgment: and what can be a more appropriate acknowledgment of them, than a special effort in the cause of the Prince of Peace?

*God is the Lord, which hath showed us light: bind the sacrifice with cords, even unto the horns of the altar.*



#### CONVERSION AND BAPTISM OF A HINDOO YOUTH AT CALCUTTA.

WE extract the following account from the "Friend of India," February 16, 1843:—

A Student of the Hindoo College—2d class, senior department—named Modoosoodun Dutt, had for some time past determined to renounce the religion of his fathers, and to embrace Christianity. It is very singular, that before he had actually made up his mind to take this step, he had received no clerical instruction whatever—having been in the habit of reading books and Tracts by himself. A few weeks ago, he presented himself before a Clergyman, in Calcutta, as a catechumen, and stated his willingness to embrace the Religion which reason, conscience, experience, all conspired to tell him was the true one. He was shortly after introduced to the Archdeacon, who was highly satisfied with the proofs he exhibited in himself of a sound faith and a well-grounded conviction. His relations having been men of wealth and respectability, he was subjected to a great deal of annoyance and trouble. He withstood their opposition with great firmness, and continued unshaken in his determinations. A thousand rupees in Government security were sent to him, with a request that he should immediately take his passage to England and get baptized there, that no obloquy might be cast upon his family by his embracing Christianity on the spot. He refused to accept the gift upon such conditions; and was baptized in the Old Church last Thursday, by the Venerable Archdeacon Dealtry. He had been accustomed to write poetry in the Hindoo College; and several of his productions were printed in the "Literary Gazette" and other periodicals. He composed a Hymn on

the occasion of his Baptism, of which the following is a copy:—

Long sunk in Superstition's night,  
 By Sin and Satan driv'n,  
 I saw not, cared not, for the light  
 That leads the Blind to Heav'n.  
 I sat in darkness—Reason's eye  
 Was shut—was closed in me;  
 I hastened to eternity  
 O'er Error's dreadful sea!  
 But now at length Thy grace, O Lord,  
 Bids all around me shine:  
 I drink Thy sweet, Thy precious word—  
 I kneel before Thy shrine!  
 I've broke Affection's tend'rest ties  
 For my blest Saviour's sake;  
 All, all I love beneath the skies,  
 Lord, I for Thee forsake!

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ACCOUNT OF A CONVERTED BRAHMIN.

FROM a Letter written by the Rev. J. G. Linké, Missionary at Burdwan, to the Ven. Archdeacon Dealtry, dated December 5, 1842, we have compiled the following account of a Brahmin, whom Mr. Linké baptized in the course of last year:—

At the age of eleven years, he was initiated into the ceremonies and rites of Brahminical superstition. Upon reaching his eighteenth year, when he attained his majority, he again submitted to new religious ceremonies customary at such a time, and dedicated himself to the worship of a particular deity. For between three and four years he travelled to the various shrines of this goddess, and performed different ceremonies and religious acts, which were to secure his life and happiness; but at length, seeing no possible benefit to be derived from such a life of austerity and self-torture, he engaged in trade, though still retaining peculiar reverence for his appointed goddess, and worshipping her at every place where he met with any of her many and various images. During his travels, he had heard the preaching of the Gospel at different times and places, but had seldom paid any attention to it; and when he did, it was only to contradict and to cavil. At length, at Purneah

he received the Tract, "What Scripture should be regarded?" the reading of which in a degree arrested his attention. At Berhampore he received a copy of the Gospel of St. Matthew; but was little interested by it. At another time he entered into conversation with a Converted Brahmin, who removed his objections, and overpowered him with arguments in favour of the Religion of Christ. For another year, however, no decided impression was made upon his heart; till one evening he passed by the Chapel in the city of Burdwan, in which the Society's Catechist, Mr. De Rozario, was speaking. With him he afterward entered into conversation, and accepted his invitation to visit him at his house. From this time he began to think more seriously on the subject of Religion. He obtained the Four Gospels, which he carefully read at home, and became a stated attendant upon the preaching of the Gospel. All his doubts were gradually removed; and he was filled with joy, and a hope of good to come. His friends and neighbours soon began to oppose and persecute him; till he took refuge in the Mission Enclosure, and, after due instruction and examination, received Baptism.—Mr. Linké adds—"He resides under our roof, spending most of his time in reading the Sacred Volume. The prayer and desire of his heart is, to become an able and useful instrument in the hand of Christ, his Lord and Saviour, for the conversion of his benighted countrymen."

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BISHOP CORRIE'S GRAMMAR-SCHOOL AT MADRAS.

THE following account of the circumstances which led to the formation of this School, and of its early progress, is taken from "South-Indian Missionary Sketches." The School is, to a certain extent, connected with the Church Missionary Society; the Madras Corresponding Committee being entitled to nominate five Members of the School Committee from its own body, and the appointment of Head Master being subject to the confirmation of the Corresponding Committee:—

The population of Black Town consists partly of East Indians. These form a distinct class; and till within these few years the conduct of Europeans toward them was such,

as has now, it is to be hoped, for ever passed away. The consequence was, that, with the exception of a few, whose natural vigour of mind enabled them to rise above the disadvantages of their situation, they were sunk in a kind of listless torpor. It was difficult to rouse the boys to take interest even in a game of play ; and the chief concern of all, whether rich or poor, seemed to be to make a good appearance in the eyes of others ; while their opposition to the Truth was so great, that when the Rev. J. Ridsdale first entered upon his duties at the Mission Chapel, he was frequently in danger of personal violence when he left the pulpit.

But after a time, the word of God took root among them, and by degrees many were, under his ministry, brought to a saving knowledge of the Gospel. Mrs. Ridsdale also established two small Day Schools for the poorer classes among them ; and Mr. Ridsdale collected a few boys into a Sunday School. They used to come decked out with rings and chains, and perfumed with attar of rose or oil of sandal-wood, when perhaps they had not curry and rice to eat at home.

Eventually, by the exertions of the Rev. C. Blackman and his friends, the Parental Academy was opened, with the view of giving the opportunity of a better education to the higher classes among them ; but chiefly from want of an efficient master, it nearly expired.

About five years ago, under the sanction, and, I might almost say, by means of the faith and zeal, of Bishop Corrie, the Grammar School was established which now bears his name ; and in a remarkable manner, a superior master was met with, and appointed. It is founded on the principle of giving a sound general and religious education, in accordance with our Established Church ; and receives East-Indians—as well as Europeans, whose parents are not in a station of life to send them to England—as either boarders or day-scholars, and admits a few natives only as day-scholars.

The attempt was so new, that great anxiety as to its success was felt by the promoters of it, and it was the subject of many an earnest hope and many a prayer. Six months passed quietly and rapidly away ; the time arrived for the first Public Examination ; and, to the delight of all who were interested in it, the change that appeared in the pupils was beyond their most sanguine expectations. It

was not the quantity of knowledge they had acquired—though that was in a very fair proportion—but it was the spirit and intelligence that pervaded the whole school, and formed so marked a contrast to their former listlessness and indifference. It was as if their minds had suddenly been unchained, and were rejoicing in the exercise of their newly-acquired powers.

Since that time—though there could not of course be another such burst of intellect—the school has gone on steadily and prosperously; and were you to pass some Saturday evening with the older pupils at the Mission House, or from the window watch the spirit with which the younger ones play on the flat roof of the Grammar School—or, in one of your evening drives, were to pass the Esplanade during one of their games of cricket—you would acknowledge that there is no longer in them any deficiency of either bodily or mental energy; while you will rejoice to know that the improvement is not confined to themselves alone, but is beginning to have a considerable influence on the whole community.

Some of the native boys are placed there by the Church Missionary Society; and part of the house affords a home to those native day-scholars at the Grammar School who come from distant stations, and have no friends at Madras with whom they can reside.

There is much that is interesting in these native boys, some of whom are the children or orphans of pious parents; and a little circumstance lately occurred, so characteristic, that I must repeat it. The Clergyman at the head of the Institution was roused from his sleep at day-break, on New Year's day, by the sound of voices, sweetly singing,

O God! our help in ages past,  
Our hope for years to come;  
Our refuge from the stormy blast,  
And our eternal home.

He found they were the voices of these boys, who, entirely from their own thought, were thus welcoming the opening year. Trifling as the incident was, it awakened in his heart many a feeling of joy and hope; for none but those who are bearing *the burden and heat of the day* can know how the heart is refreshed by the smallest indication of spiritual feeling.

## A MISSIONARY'S RETROSPECT OF HIS LABOURS IN SOUTH INDIA.

THE populous village of Cottayam, in Travancore, is under the care of the Rev. B. Bailey, who, in a recent Letter, takes the following affecting retrospect of his past labours :—

I am now the oldest Missionary engaged in the service of the Church Missionary Society, having first come out in 1816. . . . When I look back upon the length of time I have been engaged in the sacred ministry, and see to what little purpose I have laboured, I have reason to feel deeply humbled . . . . I cannot, however, refrain from just alluding to three important objects which the Lord has enabled me to accomplish. The first is, His graciously sparing me to complete the Translation and Printing of the whole of His blessed and Holy Word in the Malayalim Language : the second is, The Translation and Printing in the same language of our incomparable and Scriptural Liturgy, which is now in use throughout our Malayalim Mission : and the third is, The erection of a neat and substantial Church to the honour of His holy Name. I trust that my other Missionary labours have not been altogether in vain.

The Church, which this venerable servant of the Lord mentions with so much modesty, is thus spoken of by the Bishop of Madras :—

The first place I visited was Mr. Bailey's new church, which he is building with admirable taste, after a design of his own. The style is pure Gothic, and when finished, it will be one of the finest churches in India.

This Church was opened in July last. The Services were wholly in Malayalim. Five Missionaries were present, and a congregation of 800 persons. In a Letter lately received from the Bishop of Calcutta, after his Metropolitan Visitation of Travancore, he says :—

The Syrian Missions are prospering. I have been preaching in Mr. Bailey's fine, noble Church, the glory of Travancore—the whole area covered with devout hearers from Cottayam and the neighbourhood. Hallelujah! What would Claudius Buchanan have said in 1806, if he could have foreseen that, in thirty-seven years, five English Churches—for such is the fact—with thousands of attentive

hearers, would be raised! All the Missionaries have Schools.—What a mass of good for the next age!

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BREAD CAST UPON THE WATERS FOUND AFTER MANY DAYS.

IN the course of the Rev. J. Smithurst's Journey to visit the Cumberland Station, in North-West America, he halted at the Great Falls, about two miles from the mouth of the Saskatchewan River.

Mr. Smithurst's tent was scarcely pitched, before a brigade of twenty-one boats, accompanied by several Officers of the Hudson's-Bay Company, arrived at the Falls, on their way to York. From one of these Gentlemen, whose station was near the Rocky Mountains, Mr. Smithurst obtained the following information:—

On inquiring how the Missionary of the Wesleyan Missionary Society was getting on at Edmonton, he replied, "Tolerably well."—"Has he," I further asked, "been able to collect a congregation of Indians to whom he can preach?" The reply was, "Yes; for, on his arrival, he found a little knot of Indians who were disposed to receive instruction. Had it not been for these, he would have done but little."—My curiosity was somewhat excited by this statement; and I said, "But how did it happen that the Indians of whom you speak were disposed to receive instruction prior to his arrival among them?" The following interesting particulars were then communicated:—Some years ago, two boys from that quarter were sent to the Schools of the Church Missionary Society at Red River. On returning home, their friends were so struck with the alteration produced in them, and so much affected by what they heard from the Youths about the Way of Salvation, as taught in the Word of God, that all began to desire instruction. They went to my informant, to speak to him on the subject. He gave them such assistance as he was able; and, when the Missionary arrived, turned them over to him.

Here is an instance of *bread cast upon the waters* being found *after many days*. Two Youths, instructed in the Church Missionary Society's School, carrying the Word of Life a distance of more than 1000 miles to their families, and, several years after this, a Missionary finding a little band prepared to receive him.

FORTY-THIRD ANNIVERSARY OF THE CHURCH MISSIONARY SOCIETY.

THE Annual Sermon was preached in St. Bride's Church, Fleet Street, on Monday Evening, May the 1st, by the Rev. William John Brodrick, M.A., Rector of Bath, from *III. John 7, 8.*

The Annual Meeting was held in the Great Room, Exeter Hall, on the following morning, at ten o'clock. The Right Hon. the Earl of Chichester, President of the Society, was in the Chair. After prayer, the Meeting was addressed by the President—the Bishop of Winchester—the Ven. Arch-deacon Shirley—Viscount Sandon, M.P.—the Rev. Augustus W. Hanson, a Native of Africa, appointed Government-Chaplain of Cape Coast Castle—the Hon. and Very Rev. the Dean of St. Patrick's, Dublin—the Rev. J. J. Weitbrecht, Missionary from Burdwan, North India—J. C. Colquhoun, Esq., M.P.—and the Rev. Francis Close, Incumbent of Cheltenham. The proceedings were concluded by singing the 117th Psalm, and the Doxology.

At six o'clock in the Evening, another Meeting of the Society was held in the same room; when the Chair was occupied by the Most Hon. the Marquess of Cholmondeley. After prayer, the several Resolutions were moved and seconded by the Rev. George Hazlewood, Visiting Secretary of the Hibernian Auxiliary Church Missionary Society—Pascoe St. Leger Grenfell, Esq.—the Rev. A. W. Hanson—the Rev. Charles B. Leupolt, Missionary from Benares, North India—the Rev. John C. Miller, Minister of Park Chapel, Chelsea—and the Rev. F. Close.

The Meeting was closed by singing the Hymn, "All hail the power of Jesu's Name!"

The Collections after the Sermon and Meetings amounted to 373*l.* 0*s.* 6*d.*

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**FINANCIAL POSITION OF THE SOCIETY.**

THE Forty-Third Report of the Committee, which was read at the Annual Meeting, gives the following encouraging account of the Society's Finances:—

The Committee are thankful to say that they are all but relieved from their financial difficulties by the largeness of the contributions which have flowed into their treasury.

The income of the year has exceeded £115,000—a sum of unprecedented amount, as the contribution within a single year, in the history of any other Protestant Religious Society in this or any other country. Out of the fulness of a grateful heart they exclaim, *Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake.*

Through the Divine bountifulness, the debt of the Society, which at the commencement of the year amounted to 13,500*l.*, is now reduced to 1000*l.*

In the receipts of the year are included 5805*l.*, a legacy of the late Rev. John Natt, and a like sum of 5805*l.* (6000*l.* consols), a munificent Benefaction by one who wishes to be no otherwise known than as 'Ελαχιστότερος (*less than the least*). It is also gratifying to the Committee to report, that the receipts of the year include a Benefaction from the Corporation of the City of London of 500*l.*



#### HYMN FOR A MISSIONARY MEETING.

1 CHRON. xxix. 9.

Jesus! in Christian love we meet,  
To pour our off'rings at Thy feet;  
All in their hand some talent bear—  
Oh! may we lay it humbly there!

Yes, for Thy Gospel's cause, with joy,  
Our hands, our hearts, we would employ.  
O, smile upon us from above,  
That blest may be our work of love!

Need we not still that willing heart  
Which freely once Thou didst impart,  
When Israel for Thy Temple wrought,  
And gladly each their off'ring brought?

Then let us feel Thy presence near,  
While met in holy union here;  
Our zeal, our love, do Thou increase,  
And let us reap the fruits of peace!

[*From the Children's Missionary Manual.*

# CHURCH MISSIONARY GLEANER.

No. 6.

JUNE, 1843.

VOL. III.

## NECESSITY OF DIVINE INFLUENCES IN THE MISSIONARY WORK

THE cause of Missions can only be expected to prosper in proportion to the degree in which its promoters bear in mind that it is the cause of God. Undertaken in obedience to God's command, and carried on in accordance with His revealed will, it is still entirely dependent for success upon His gracious blessing. A due persuasion of this truth would lead to deeper humility, a more careful examination of motives, more ardent zeal, more stedfast perseverance, more grateful praise, and more earnest prayer. This topic is forcibly urged in the following extract from an Address delivered twenty years ago, at the Anniversary of the Church Missionary Society, by the Hon. and Right Rev. Henry Ryder, then Bishop of Gloucester:—

Our Saviour has declared, *Without Me, ye can do nothing*—without my presence exhibited and experienced in the operations of my Spirit. We may trace this in the support which this Society has received. What can have conquered the natural selfishness of the human heart in the lower classes of society, whose contributions constitute a considerable part of our funds?—what can have enabled them gladly to forego the gratifications in which their equals were indulging, and which were within their own power?—what can have induced them to spare out of their savings for charity? What can have produced this change, but the work of the Holy Spirit, causing their hearts to abound in love!

And if we look at the next important point, we may well ask what it is that alone can give us suitable and successful Missionaries?—what can excite the Missionary Candidate to sacrifice home and friends and comforts for the sake of

Christ?—what can sustain the Missionary Labourer in all his trials, his risks, and his discouragements; perhaps far more than he could have ever supposed?—what can guide him in every difficulty?—what can keep him from sinful declension, and enable him to exhibit the high and holy simplicity of the Christian Life?—what can carry him through these abundant trials, but the influence of the Holy Spirit in his heart, causing them all to seem as nothing if he may but win souls to Christ, and thus promote the kingdom of his Redeemer!

But there is a third point of great importance. The funds may be ample—the Missionaries may be all suitable for their work, and worthy of their distinguished honour; but can these Funds or these Missionaries do aught, of themselves, toward the conversion of a single soul? What is it, that, alone, can shake or overturn one barrier among those mountains of prejudice and sin which oppose the entrance of Divine Truth into the soul of every single Heathen?—what can bring one thought of that soul to the obedience of Christ?—what can change the life of one single Heathen from unholy to holy?—what power can destroy the dominion of Satan in thousands of souls, among a people so long his willing slaves?—what but the operation of the Holy Spirit, rendering effectual the efforts of His feeble servants, and out of their weakness ordaining strength!

Since, then, this Divine Agent, alone, can enable us to attain any branch of our object, and since we have the strongest reason to believe that the presence of that Divine Agent has been with us and will still be with us, how great is the demand on us for all praise for the past and hope for the future; and, above all, for increasing fervent prayer! Were our prayers indeed, my Christian Friends, but in some due proportion to the contributions of the supporters of our Society—in number, and weight, and genuineness, and value—then might we look for a tenfold blessing to attend us, and a tenfold measure of success to be brought before us at each returning Anniversary: then might we expect to hear that each moral desert, in which we now see but an Oasis scattered here and there, would become verdant as *the garden of the Lord*, and every wilderness a *fruitful field*. This we shall assuredly see, if we faint not in our labours—if we faint not in our sacrifices—if we faint not in our expectations—but, above all, if we faint not in our prayers.

## SIMPLE PIETY OF A FEMALE COMMUNICANT IN WEST AFRICA.

TOWARD the close of last year, a Catechist in Sierra Leone was called to visit a sick Communicant at Kissey. He observes—

On reaching her abode, I told her I had come to read God's Word to her. She expressed her joy, and said, that though she was not able to go to Church, her husband was in the habit of telling her what he heard there; adding, that she was "too glad to hear all about Jesus my Saviour." I asked her if she felt happy at the thought that Jesus was her Saviour. She replied, with a smile, "What me go do without Him?"

On a subsequent visit I was glad to find that she was considerably better. She was in the kitchen with her husband, preparing their supper. I told her I would not stop, as they were busy. She replied, in a most pleasing manner, that *the bread of life* at all times was better than *the meat that perisheth*.

I wish all our members were like this couple. They are indeed Christians, not merely in name, but in reality.

Late in the evening of the 26th of November I was informed that this poor woman had just expired. She had taken her supper with her husband and a neighbour, and appeared as well as she had been through the day. She returned thanks for the mercies received, and afterward walked into the bed-room. She had been there only a few minutes, when blood oozed from her lips. They laid her on the bed, and soon after she died. This was certainly solemn; but she was a Christian, and her end was peace.

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THE RELIGION OF THE HINDOOS.

THE following article is derived from the same source as that which appeared in our Number for July last, on the subject of "Caste in India." May its perusal lead our Readers to more lively compassion, for our poor FELLOW-SUBJECTS, who have so fearfully changed *the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things!*

The principal Hindoo deities are, Brahmá, Víshnoo, and Síva,

with their wives; but the first of these is little cared for, and there is only one temple to his honour throughout the whole of India. Síva, Víshnoo, and the Sáktis, or female deities, are worshipped by the bulk of the people; and their votaries are respectively called Saívas, Vaishnavas, or Sáktas. They are distinguished by the different marks upon their foreheads, breasts, and arms, made with a whitish powder, composed of dried cow-dung, raspings of sandal-wood, and saffron, which are renewed every morning, before they taste food. The accounts which the Hindoos themselves give of these different sects are very contradictory: according to some, it is free to every individual to join whichever he pleases, or, if he prefer it, to keep separate from all; but there seems reason to think that whatever might have been the case originally, yet that the distinctions have now become hereditary. One thing, however, seems clear—that the being the peculiar votary of one does not prevent a general worship from being paid to all the others.

The images of Síva represent him as a frightful being; sometimes with several heads, sometimes with only one: he has three eyes, the middle one of fire; and the number of his hands varies from four to thirty-two. He is generally sitting on the skin of a tiger, adorned with human sculls, his hair matted and dishevelled, and holding a trident in his hand. He accepts the sacrifice of animals, and is propitiated by the self-inflicted tortures of his votaries. In some respects, the worship of Síva resembles that of the Egyptian Osiris: the bull also is sacred to him, and is a distinguishing ornament of his temples; figures of it being placed at the corners, and sometimes along the top of the outer walls, as well as in different parts of the interior. The famous black bull of Tanjore is probably consecrated to him.

Frightful, however, as Síva is, he is exceeded by his terrific wife. She appears in various characters, and under various names; but whether as Káli, Bhawâni, Doûrga, or Parvâti, she is—except in one form, when she reminds one of Diana*—horrible beyond description. Streaming with blood, encircled with snakes, and hung round with human heads and sculls, we might well wonder how she could ever

* Near Cape Comorin, she is worshipped as Cumâri (or Virgin); and the Cape itself derives its name from her in this character, as Calcutta does from that of Káli (Káli-ghaut).

be an object of adoration, did we not know how easy it is for men to become *vain in their imaginations, and for their foolish heart to be darkened*. The whole of the religion of these poor people is one of bondage and fear: they know nothing of Him whose name is LOVE, nor of the *glorious liberty of the sons of God*: all their offerings and services are to appease the wrath and avert the judgments of these fierce and cruel beings, or, at best, to fulfil some vow, or procure some temporal blessing. We need not then be surprised at the human sacrifices, once openly, and still, it is to be feared, secretly offered to Kâli, near Calcutta, nor at the dreadful scenes among the Khoonds in Goomsoor.

Vîshnoo, though equally wicked, is not so frightful and disgusting as Sîva and Kâli. He is generally worshipped under one of his many supposed incarnations; and a very popular form is that of Râm or Râma, a prince of Oude, who is said, with the assistance of an army of bears and monkeys, to have conquered Ceylon, and a great part of Southern India. The name of "Râm," twice repeated, is, in most parts of India, the usual form of saluting each other, among all classes, except the Brahmins; and many of the names both of persons and places are derived from it. The people are never tired of hearing of his military exploits: and if you lived in Black Town, you would most likely see an instance of the delight it gives them, whenever you returned home from an evening visit at Vepery. Near the Elephant Gate, often as late as ten or eleven o'clock, a man is almost always to be seen sitting under the piol (verandah) of a native house, his little lamp in a niche in the wall behind him, and, with a large well-worn olei book in his hand, reading or rather chanting passages from the Ramâyuna, an heroic poem, in praise of Râm; while a party of Natives are sitting on the ground, listening in motionless attention to the oft-heard tale. But the most popular incarnation of Vîshnoo is that of Krishna: under this name he appears in a variety of characters, but generally as a young man with handsome features and of an azure colour, and sometimes as a playful child. His name, like that of Râm, may be also traced in those of many towns and districts, as well as persons.

Inferior to these, but still considered as superior deities, are Surya, or the Sun, in his one-wheeled chariot drawn by seven green coursers, and with Aroun as his driver;

Hunnamān, the monkey-god, whose picture is often painted on the outer wall of the houses; and several others.

But the most honoured among these is Gánesa, whose ill-shapen human figure, with its elephant head, is oftener to be seen than any other. If a new house is to be built, the spot must first be consecrated with cow-dung and ashes; and a figure of Gánesa is then erected, which remains till the building is completed. His image often marks the boundary of landed property; and he is to be seen at the upper end of every native school, presiding over the instruction, and ready to receive the offerings of rice and flowers duly paid by every boy when first admitted to the school or advanced to a higher class. Though the salutation “Hail Gánesa!” with which almost every native book is headed—like the “Allah,” which the Mahomedans invariably prefix to the most trifling note—be vain, and even impious, yet it may well make us reflect how far, in all our common actions, we seek for wisdom where alone it is to be found.

In addition to all these gods, who are more or less worshipped by the whole community, every village has two or three local divinities of its own; and though the Hindoo statements are doubtless much exaggerated—some state the number at 330,000,000!—yet they give us some idea of the multitude there must really be. Idol temples are to be seen in every direction: they are numerous in all the towns; and even the villages, not unfrequently, have two or three in them. They vary greatly in size and importance: sometimes it is only a little shrine, just large enough to hold the tutelar deity of the place; while sometimes you are astonished at the splendid pagoda dedicated to Siva or to Víshnoo, with its lofty gopurams, its spacious tanks, and its extensive courts. Every river, too, is supposed to be the residence of a god; and even in the deepest recesses of the forest, you may chance to find a stone covered with vermillion, and with a garland hung on the tree above it, marking out some consecrated spot.—Isaiah lvii. 5.

The devotees among the Hindoos are very numerous, and differ widely in their habits. They belong to regular orders, like the monastic orders in the Romish Church; some living in convents richly endowed, and others wandering about the country and living on the bounty of others. It is remarkable, that no distinction of caste is allowed in these societies: even the Brahmin must break the sacred cord which has

from youth distinguished him, and freely mix with the rest of the fraternity.

It would neither be profitable nor interesting to you, were I to enter into any lengthened account of these unhappy people, of whom, though a few are doubtless sincere in their profession, yet by far the greater number are evidently impostors, who hope to profit by the astonishment or pity of others. They are called, according to their orders, by various names—Gosâyens, Yogees, Sanyassees, &c. ; but must not be confounded with the Fakirs, who, though very much resembling the others, are Mahomedans, not Heathens.

Some of these devotees, particularly the worshippers of Sîva, torture themselves in a variety of ways. Some will hold their arm in one position till it becomes immoveably fixed, or keep their fist closed till the nails shall have grown through to the back of the hand. Others will stand with their eyes fixed on the sun, till they are blind ; while some will undertake to expiate their own sins, or those of others, by swinging round a high pole, to which they are fastened by iron hooks inserted in their backs.

Some hope, or profess to hope, to obtain future happiness by abstracting their thoughts from all earthly things ; and, in some cases, would perish with hunger, did not their friends and neighbours take care to feed them. Others, of a very different turn of mind, votaries of Vîshnoo, declare that it is their indispensable duty to live as luxuriously and dress as richly as possible, and to indulge in every kind of gaiety and pleasure ; and, strange to say, these have as many admirers as the rest, who ungrudgingly supply them with ample means of supporting their excesses !

Except one class, who consider it meritorious to go about the country without any clothing, with their hair matted, and in the most dirty and disgusting state, all these devotees may be known by a turban or scarf of a tawny orange colour, and by their readiness to receive money from any who will offer it to them : and the Sanyassees may be still further distinguished by a long necklace of large beads, furrowed like a peach-stone.

This is a melancholy picture of the power of Satan over these poor people : but some acquaintance with their religious state seems necessary, before we can in any adequate degree feel either our own privileges, or the importance of using every means within our reach of rescuing them from their fearful thraldom.

DEATHS OF PIOUS HINDOOS IN TINNEVELLY.

THE Rev. John Devasagayam, in his Report of the Satankoollam District of the Tinnevelly Mission for the half-year ending June 30, 1842, gives the following account of two converts who had died during the half-year:—

Nyanamuttoo Mukanden, a Communicant at Anugraga-pooram, has now entered into his much-longed-for rest, in his 85th year. His last days bore a strong testimony to the happiness with which a Christian can close his eyes on this life. Resignation, patience, cheerfulness, looking up constantly to his Saviour and his heavenly rest, enjoying the bread of life, not only from hearing the Word of God, but coming also to the Lord's Supper the second time, when I administered it on Good Friday in his village—which we did not expect when I administered it in December last—were his last days' privileges, for which he was truly thankful. It was his frequent habit to say to the Catechists and other intelligent Christians, when they visited him, “ Tell me a text from the Scripture;” and thus he conversed with them upon the one thing needful. The attention which he paid to the text on the Lord's Day was gratifying and exemplary. He would not go from the Church after the Service until he had repeated the text to the Catechist, and assured himself of his knowing it correctly. On the Lord's Day previous to his death, the Catechist went to him to tell him the text of his sermon; but found, to his great joy, that he was already acquainted with it from his son, who had attended the Service. The Catechist asked him, in one of his conversations, “ Do you hope that you merit eternal life in heaven because you have led so good a Christian life in this world?” He immediately answered, “ Oh no! no! It is entirely by the righteousness and merit of my blessed Saviour, who gave His life for me, that I am saved, and shall live happy for ever.” Two of his pious sons, one of them a Catechist, were his principal readers at his sick bed, and read to him chiefly from the New Testament and Psalms. He would not suffer any of his children to lament his loss, without a sense of the rich mercy which they enjoyed. On one of his grand-daughters approaching him with loud cries, he checked her, and said, “ See what a mercy the Lord has bestowed upon me! How thankful I and you ought to be, and how joyfully I should obey the call of the Lord in my

full old age ; and how happy I shall be in heaven!" I know he had a proper sense of his lost state, and consequently Jesus was dear and precious to him. Many people, both Christians and Heathens, bear a good testimony that he was a real Christian. He was also very desirous to speak frequently to Heathens, Mahomedans, and Papists, and affectionately and warmly invited them to turn from the error of their ways.

Nyanamuttoo Mukanden's death took place on the 29th of May ; and I preached his funeral sermon on Lord's Day, the 12th of June, from Rev. xiv. 13. It was also very gratifying to me to see his wife resigned, cheerful, and desirous for the bread of life and for her eternal rest : she is eighty years old. I was surprised to see her coming to the Morning Prayer on the 11th of June, without allowing herself to be prevented by her friends, who wished her to keep the custom of remaining at home for several weeks or months, without going to public places. When I visited her in the evening, at home, although she shed tears of sorrow for her loss, she soon endeavoured to comfort herself, and to express her wish to go to that happy place whither her dear husband had gone.

I had another instance of a happy death, a few months ago, in Sarkunan, an old member of our congregation at Sebayavapooram. Our Catechist, and many other people, bear witness that he was a real Christian. He was constantly in the church, very attentive, and was the first person ready to answer me. I visited him several times when he was sick, and found him looking to Jesus for mercy, and for strength to bear his affliction. His patience was a surprise to many visitors. Once the Catechist addressed him as follows : " You know how much our Saviour suffered : do you bear your affliction patiently ? " " Yes, I do," answered Sarkunan ; " and I remember also the exhortation of the Rev. P. P. Schaffter when he baptized me. He said that believers would have tribulation in this life, and ought to bear it patiently." His constant prayer was, " Jesus, save me ! " The Catechist was near him in his last hours, and asked him again if he believed in the Lord Jesus. Although he was not able to answer, yet he moved his head as a sign of assent. While the Catechist and his friends were engaged in prayer near his bed he fell asleep in Jesus. The general voice of the people afterward was, that he had gone to heaven ; and I feel assured that very few people who knew him doubt it.

MISSIONARY TOUR IN TINNEVELLY.

WE make the following Extracts from a Letter written by Miss Hobbs, sister of one of the Society's Missionaries in Tinnevelly, dated Nulloor, Madras Presidency, Nov. 11, 1842:—

In the beginning of June we removed to Nulloor, the district to which my brother was appointed. We find it an exceedingly interesting Missionary Station. It is very much cooler than Palamcottah, although only twenty miles distant from it: indeed, as far as the climate is concerned, we are most highly favoured; for several months in the year we enjoy a deliciously cool breeze; and even when that is over, we rarely find the heat oppressive.

The district is very large, extending sixty miles beyond Nulloor, the little village in which we live; so that my brother has frequently to leave home for several days together, in order to visit his more distant congregations and schools. I accompanied him in one of his Missionary tours in July, and found it very interesting. We set out on ponies one evening about five o'clock, and soon arrived at the first village on our route. The people assembled the same evening, and my brother held Service in the neat little village church.—The native Congregations neither require chairs nor seats of any description to be provided for them: they sit in rows on the ground; the men on one side of the church, and the women on the other.—The next day, after the Morning Service, the school-children were assembled, and examined by my brother; and each child who could read received a little Tamul book.

In this way we passed through five or six villages before we returned to Nulloor. We met with one or two very interesting characters in the course of our tour— one, a very zealous Christian old man, who will not suffer any one who has rubbed ashes on his forehead, which is a mark of Heathenism, to come into the Christian part of the village. Another was a poor man who became blind after a very dangerous attack of small-pox—a very sincere and decided Christian. We also saw two travelling or pilgrim teachers, whose duty it is to travel through the district, distributing Tracts and teaching the people. They report their proceedings from time to time to the Missionary at the head of the district. It is pleasing to witness the delight of the people when Missionaries approach their villages: men, women,

and children, run from their houses to meet them ; and bring milk, fruit, cocoa-nut water, and sugar, which are all they have to offer, for their acceptance.

The school which is more immediately under my care is the boarding-school in our own Compound. We have only thirteen girls just now ; but we are exceedingly desirous of increasing our number, and I trust we shall be able to do so. These poor little children, who have no money of their own that they can apply to charitable purposes, put by a portion of their rice every day, until they have a certain number of measures : they then receive the full value of the rice in money ; and either give it to the poor, or add it to the funds of the Society, as they please.



DEATH OF A NATIVE CHRISTIAN CHIEF IN NEW ZEALAND.

THE following account is given by Mr. J. Matthews, Catechist at Kaitaia, in a Letter dated December 21, 1841 :—

Daniel Patuwara, a fine young Chief, of considerable possessions, was a consistent Christian, and one who had found *the hidden manna which no man knoweth, saving he that receiveth it.* Unlike most of his tribe, he was always averse to have any thing to do with ungodly Europeans, lest he should hear their wicked language. Whenever I went to the neighbourhood of his residence, it was his delight to walk with me from village to village, asking the meaning of important passages of Holy Writ. During his illness I was unable to leave home for several weeks, owing to indisposition ; but Richard Kiwiri, my Native Visitor, went to see him, and pointed out some passages of Scripture to which I had referred him. Richard found him in a most happy frame of mind, and very desirous of conversing on the *things that accompany salvation.* When his attention was directed to those sweet words, *I desire to depart, and to be with Christ,* and similar passages, he replied, “ I have thought of them already.” He repeated, of his own accord, the first part of the 14th chapter of St. John. He addressed all who came to see him ; and sat upright the whole night, talking to his friends, and repeating passages from the Bible. In this posture, and while thus engaged, he died.

The Natives interred him in a Christian manner, and put up a handsome fence around his tomb. I will only add,

that I highly esteemed him, and, *Blessed are the dead which die in the Lord.*

LIBERALITY OF CHRISTIAN SERVANTS.

PLEASING instances of the liberality of Christian servants are not unfrequently met with. Some time ago, a female servant came into the vestry of a Church in Lancashire, and, accosting the Clergyman, expressed her wish to give sixpence a month to the British and Foreign Bible Society, and the same sum to the Church Missionary Society. The Clergyman, knowing that she was in the receipt of but small wages, inquired whether she could spare it. Her simple reply was, “ Before I knew the Saviour I used to spend far more in fine and useless clothing; and I think what I now save by Christ I ought to spend for Christ.” Another instance has also come to our notice, of a female servant, in the receipt of 8*l.* a year wages, who, after attending a Missionary Meeting, came to her mistress, and desired to give threepence a week to the Society. After a while, she told her mistress she wished to increase her contribution to sixpence. Not content with this, after another interval she determined to contribute one shilling a week. So true is the old saying, “ Where there is a will there is a way.”

[*From the Missionary Gleaner.*

HYMN.

Let him that heareth, say, Come.—REV. xxii. 17.

Have we receiv'd the joyful sound?
Have we the only Saviour found?
And shall we not to all proclaim
His wondrous grace, His mighty Name?
Does God to us His glory show?
Do we His boundless mercy know?
And shall not love constrain our heart
This blessed knowledge to impart?
O Saviour! who for all hast died,
Be Thou our teacher, Thou our guide!
Inflame our hearts with Christian love,
And bless our labours from above!
Send forth Thy light, display Thy pow'r;
Let all confess, let all adore;
In ev'ry land Thy word be sown;
By ev'ry soul Thy truth be known!

[*From the Children's Missionary Manual.*

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VOL. III.

MEMOIR OF CHARLES GRANT, ESQ.

AMONG the originators and supporters of the Church Missionary Society will be found the names of some of the most eminent and devoted Christians of the period in which they lived. While they felt themselves constrained to do what they could for the spread of the Gospel throughout the world, they were at the same time the greatest benefactors to their own country. Following in the steps of their Divine Master, they *went about doing good* at a time when active zeal in the promotion of Religion was rarely to be seen, and exposed its possessors to much obloquy and misrepresentation. Many of them have died *in the Lord*, and *their works do follow them*. Generations yet unborn will arise and call them blessed.

Of this number was the late Charles Grant, Esq. He was one of the first seven Governors of the Society. In every season of difficulty he assisted it by his wise and judicious counsel; and to the day of his death he cordially promoted its objects.

During the recent visit of the Bishop of Calcutta to Bombay, his Lordship took a part in the ceremony of laying the foundation-stone of a Hindoo Medical College, founded by Sir Robert Grant, one of Mr. Charles Grant's sons; and in the course of the Address delivered by his Lordship on that occasion we are furnished with the following particulars of Mr. Charles Grant's history:—

Mr. Grant was born in the year 1748; and having come out to India about the usual age, returned to his native land, after a residence of thirty years, in the year 1795—if my memory serves me, for I have no documents here to refer to; and continued to devote his great powers, for another

thirty years, to the highest interests of the Eastern World.

He had been awakened to a deep sense of serious and internal piety, in India, about the year 1778, in the midst of a scene of overwhelming domestic sorrow, by the means of a pupil and friend of the great Missionary, Mr. Swartz—the late Mr. Chambers, of the Bengal Civil Service; and he thenceforth continued, till the close of life, a period of nearly half a century, to exhibit, both in this country and at home, the genuine fruits of real Christianity. Cautious and wise, perhaps, in the eyes of some, slow in making up his mind, he was conscientious, firm, and honourable in all his proceedings, as well as bold and unhesitating in upholding the sacred cause of Christianity.

As a leading Director, and frequently the Chairman or Deputy Chairman of the Hon. Court, he gradually acquired, by his intuition, his sound judgment, his application to business, his reach of mind, his power of combination and forethought, his transparent disinterestedness, that influence in the Councils of the India Government which has not often been paralleled.

During the same period he stood forth in the House of Commons, supported by his two fine sons, as a pillar in the midst of the land. There, with the small but mighty band of Christian statesmen, Mr. Wilberforce, Mr. H. Thornton, Mr. Babington, and a few others, he ultimately won almost every cause of humanity and piety in which he was engaged.

In the conduct of our great Religious Institutions, again, and especially of the British and Foreign Bible, Church Missionary, and Jews'-Conversion Societies, Mr. Grant took a leading part. We are reaping now, in the revived sense of Religion diffused over our Church and Nation, the harvest of which he and others sowed the seeds.

And I trust we shall not altogether lose their spirit, nor ever allow a deteriorated and semi-Popish Christianity, however plausibly recommended, to obscure the purity of the faith, and quench the warmth of holy love to Christ and a perishing world. At his death, I well remember that Mr. Babington, as he arrived at the mourning house to await the funeral procession, burst into a flood of tears, and said he never knew any one of such a high, exalted tone of personal Religion as Mr. Grant, with the exception, he added, of one; alluding, I believe, to Mr. Wilberforce, who was then living.

In one view, India owes a debt to this eminent person which can scarcely be too highly estimated. His labours in increasing the number of Chaplains in the Honourable Company's establishments, in improving and regulating their salaries and retiring pensions, and in selecting for Chaplains Clergymen of undoubted talents, piety, and devotedness to their profession, were unremitted. To secure this last point, the most important of all, he did not rely altogether on his own judgment, but engaged the advice of a thoroughly competent and experienced friend, resident at one of the Universities*; and, thus assisted, he not unfrequently exchanged other patronage for that of Chaplaincies, in order to carry out his great object. It is to this we owe that class of eminently holy men, who united the character of the Missionary and the Chaplain in so high a degree; and of which David Browne†, Claudio Buchanan, Henry Martyn, Daniel Corrie late Bishop of Madras, your own beloved Bishop of Bombay, and a host of others, were conspicuous ornaments.



MODE AND EFFECTS OF PREACHING THE GOSPEL IN NORTH INDIA.

AT the Evening Meeting of the Society, held at Exeter Hall on the 2d of May last, the Rev. C. B. Leupolt, Missionary from Benares, gave the following particulars relative to the preaching of the Gospel to the people in that part of India:—

The attention with which we meet in Benares, in preaching the Gospel, is great: I will give you an instance. It was my best preaching day in India, and I still love to remember that and the next day. It was at a Mela, or religious fair, at Patna. There were a number of German Missionaries just come to the country, and not yet able to speak the language. It was in February: the heat was great, but the concourse of people immense: there were not fewer than 80,000, or 90,000 assembled. We had a large boat, in which we had our Tracts, and Books, and clothes, and we went among the people. At seven o'clock I found my Tracts distributed, and I therefore returned to the

* The late Rev. C. Simeon, of King's College, Cambridge.

† For whose three sons Mr. Grant procured Writerships.

boat for more. I found a number of people surrounding it, and I thought I might as well speak to them. I addressed them ; and had scarcely spoken half an hour, when I found a concourse of people surrounding the boat, as far as my voice could be heard: if I say there were upward of 3000, I do not at all exaggerate. Having spoken for an hour and a half, as loud as I possibly could, I wished very much to be relieved, and a brother Missionary came to relieve me. He took up a Tract, and began to read to the people ; and we then went on alternately. A third Missionary came, and he likewise commenced speaking and reading to the people. When we had gone on till about twelve o'clock, I said to the people, " Now you must go: we can speak no more, for we are tired: we will go in and lie down." The people said, " Do so." We had scarcely been in half an hour, when I heard a noise. I looked up, and saw two men coming in. I asked them what they wanted ; and they said, after some apology, " Oh, Sirs, the people outside send us in : they think you have slept long enough: you might come out again, and preach to them, and tell them more of what Jesus has done for them." What could we do after such an invitation? We went out, and continued speaking till four in the afternoon. Next day, from six o'clock till four in the afternoon, we found the same number of people, and almost the same persons, again surrounding the boat, some standing up to the loins in water, listening to the glad tidings of Salvation.

The way in which we preach the Gospel is a little different from that in which a Christian Minister has to address Christians in this country. Our hearers are generally, throughout the week, all heathens, and they are not always very quiet: now and then they speak themselves, and make objections while we speak. However, we generally find that they follow us in our preaching, and listen with the greatest attention to what we have to say. I will just describe one of my last sermons in Benares before I was taken ill. I preached on *the strait gate*: the chapel was quite full, and the attention seemed to be very great. The people followed me while I described the gate, and likewise what was required from every one who wished to enter ; and having done so, I was obliged to speak as Natives do, and think as they think, in order to come home to their minds. I therefore first described the worldly-minded man, who

cares nothing about Religion, and yet thinks to enter into the Kingdom of Heaven ; and I said, "There comes one, with his elephants and his camels surrounding him : he cares nothing about God, or Salvation, or Heaven, but only about the conveniences of life ; and yet he believes he shall be happy hereafter. Up he comes to the strait gate, and thinks he shall get right through." As I said so, one of my hearers cried out, "He must come down from the elephant ; otherwise, he will never be able to get in at the strait gate." I said, "Yes ; that is, he must leave his worldliness and his carelessness behind, or he will never succeed in getting in at the strait gate." Then I described a second character, of whom our Lord says, *they cannot serve God and mammon* ; that is, those who wish to serve their Master, and at the same time also wish to serve the world : and I said, "See, my friends ! one side of the man is perfectly ready for his Master's service ; but on the other side he has a large bundle of the world. He rushes up to the strait gate, and thinks he shall get through ; but he will find great difficulty." As I said this, another man said, "Yes, he must leave his bundle behind, or he will never get through." I could only say, "So it is : if we wish to get through the strait gate, and go to heaven, we must desire the same with our whole heart ; for Christ will have no divided heart : He will have the whole heart ; He will reign supremely, or not at all ; He will either drive sin out from the heart of man, or sin will drive Him out : both cannot be at the same time in the heart." The third class I described, was the proud ; and in doing so, I had nothing to do but to delineate such a character as we see every day in Benares—a proud Mahomedan—but without mentioning his name. I said, "You see he walks along, conscious of doing no one wrong, of saying his prayers, of paying every one his due ; and he thinks he shall walk right into heaven. Up he goes to the strait gate." Here another man said, "He must stoop, he must stoop, or he will break his head." I said, "Do you know what you say ?" "Yes," he replied : "the man must leave his pride behind ; he must come as a poor sinner : and what I mean by stooping is, he must humble himself ; and unless he does so, he will never walk in at the strait gate." I could only say, "You have said well."— You see, my friends, the people understand us, and follow us in our preaching.

But not only so: the Gospel has made an impression upon their hearts. Ten years ago, when I began to preach to them alone, I was often told, "Oh, you had better go home; your preaching is of no use; no one will believe you." But how is it now? They say, "We know you will prevail; we know Hindooism will fall: if you were to attack us in our ceremonies, it would be well, and you might preach a long time before you broke down the building; but you come and preach the Gospel every day, and thereby you knock at the foundation; and when that is gone, the whole building will come down with a crash." I remember one day, after an earthquake had rent in two the flight of steps leading from the Ganges into the city, and part of the ghaut, with a temple on it, had been sunk, a Brahmin came behind me, as I was looking at what had taken place, and said, "I know of what you are thinking." I answered, "I should suppose that is more than you can tell."—"You think," he said, "that just as this ghaut has sunk, so Hindooism is sinking; and that just as the god of that temple was unable to uphold the temple, so the religion cannot be upheld, and is going to pieces." I said, "Yes, I have been contemplating something of this kind, though perhaps not so clearly as you have brought it before my mind; but just so it is."

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DIFFICULTIES IN PRINTING THE MALAYALIM SCRIPTURES AT  
COTTAYAM.

IN the Rev. B. Bailey's retrospect of his Missionary labours at Cottayam, which was given at page 57 of our Number for May last, it was stated that one of the important objects which the Lord had enabled him to accomplish, was the translation and printing of the Word of God in the Malayalim Language. Some of the difficulties with which Mr. Bailey had to contend in the prosecution of this object will appear from the following account of the Cottayam Press, taken from the Second Part of "South-Indian Sketches," which has just been published:—

This printing-press had been anxiously expected; and its arrival was not only an unspeakable joy to the Missionaries, but a subject of great delight to the Metran: it was a thing,

he said, that had often been heard of in that country, but had never been seen. But, to Mr. Bailey's disappointment, he found the types were only English ones; and though these would be very useful in providing English books for the Students in the College, they were of no use at all in printing the Scriptures, which he had by this time translated into Malayalim. The Corresponding Committee undertook to have a fount of Malayalim types cast at Madras. A year elapsed before they arrived; and the eagerness with which Mr. Bailey had looked forward to their arrival was only equalled by his mortification at finding them so defective and incorrect as to be nearly useless. Most persons, I think, would have been tempted to give up the attempt of printing in Malayalim as hopeless, and have contented themselves with getting as many manuscript copies made as possible. But Mr. Bailey was not discouraged: he knew how great an instrument for good the free circulation of the Word of God must ever prove; and he knew how few copies, comparatively, could be obtained by mere transcribing. Accordingly, without having ever seen a type-foundry or any part of one, he set himself to form his own types, with only such aid as he could obtain from books and the common native workmen. By their help he succeeded in producing a set of types, of which Colonel M'Douall, then the Resident, speaks as extremely beautiful and correct. Still, there was no printer; but, not disheartened, Mr. Bailey so efficiently instructed an orphan boy whom he had benevolently brought up, that this want was soon supplied.

How pleasant it is to see a mind thus overcoming difficulties which appeared almost insurmountable; and this not so much by any sudden exertion or feeling of enthusiasm, but by steady, well-directed, persevering effort!

The printed Malayalim Scriptures were indeed Mr. Bailey's own. The translation was his, the types were formed by himself, and the printing was executed by one whom his own kindness had brought up. And who shall say how many hearts have had reason to bless God that He did not permit His Servant to give up the work in despair?\*

\* Besides the distribution of the Scriptures among the Syrians, many instances have occurred of Syro-Roman and Roman-Catholic Priests applying both for Syriac and Malayalim Bibles; and also for Tracts, which Mr. Bailey is printing for the Malayalim Church-of-England Tract-and-Book Society.

Since that time, Mr. Bailey has translated the whole of the Common Prayer-Book into Malayalim; revised a second edition; and has now completed a Malayalim and English Dictionary, of which the Rajah undertakes to pay the whole cost.

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INDIFFERENCE OF HINDOOS TO FEMALE EDUCATION.

THE Rev. C. P. Farrar and Mrs. Farrar returned to their Missionary labours in Nassuck, Western India, in May 1842, after a visit to England for the benefit of their health. Mrs. Farrar thus describes, in her Journal, the difficulties with which she has to contend, in endeavouring to raise the Female character by means of education:—

June 21, 1842—Since my return, I have been endeavouring to collect a Girls' School under our own roof, in lieu of the one which we formerly had. We used to maintain the girls but it is now thought desirable that we should recommence operations upon some other plan. It is extremely difficult to collect girls, when no temporal advantage is afforded to them. This difficulty is, I believe, felt in every Mission; but more particularly in this Brahminical City, where the deeply-rooted prejudices of Hindooism are so fondly nurtured and cherished. In Bombay there is a very mixed population, chiefly dependent upon the European community, the weight of whose influence is thrown into the scale of female education; but here we have not so great a mixture of castes; and the lower orders being in a great measure dependent upon the Brahmins for their livelihood, are therefore, from self-interest as well as superstition, entirely under their controul. When it is known that the Brahmins here have been continually plotting to drive the Missionaries from the city, and that they have endeavoured to put out of caste those individuals who have rented houses to them, and those employed as Teachers, or even servants, in the Mission, it is not surprising that Mission Schools should meet with opposition. With regard to boys, the people are more disposed to regard education as a benefit in their case, and it is therefore not so difficult to induce their attendance; but female education is an innovation which exposes them to the reproach of infringing on the customs of their ancestors, and in which they

see no utility. By what motives, then, shall we forward the work?

For the last fortnight I have been canvassing the neighbourhood, in company with the Teacher of the former School; but hitherto without success. The old objections—"Reading is of no use to women"—"Our ancestors were not taught to read"—have been brought forward, and answered, and brought forward again. From several mothers, indeed, I have received the promise, "Well, I will ask her father, when he comes: perhaps we will send her;" but I suppose it has been only to get rid of me and my importunities. On Lord's Day I went down, and found three poor little dirty things in my large School-room. They are the children of a woman employed to clean the house, and come merely because their mother is employed by the Mission. I sat down and began talking to them, when they said, "Our father is dead, so we come to School: we need not come if we had a father." This is the value set on female education at Nassuck!

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**PROGRESS OF THE GOSPEL IN THE WESTERN DISTRICT OF  
NEW ZEALAND.—DEATH OF THE REV. J. MASON.**

IN our Number for March 1842 we gave an account of the remarkable introduction and rapid extension of the Gospel in the neighbourhood of Cook's Straits, New Zealand, and the location of the Rev. O. Hadfield in that field of labour. The Rev. J. Mason was subsequently appointed to reside at Wanganui, about sixty miles from Mr. Hadfield; and the accounts which have been received from both Stations, as to the progress of the Gospel, have been most cheering. In a Letter dated May 5, 1842, Mr. Hadfield writes—

On the 20th of February, at Waikanae, when there was a congregation of more than 600 persons, I administered the Lord's Supper to 57 communicants. On the following Lord's Day I was at my other place, Otaki, where I had a congregation of about 300; and I subsequently administered the Lord's Supper to twenty-four persons.

After describing a visit which he paid to several Stations on the Middle Island, during which he baptized 67 persons, and on one occasion had a congre-

gation of upward of 700, Mr. Hadfield concludes the Letter from which the foregoing extract is made, by remarking—

I am happy to say that there is increasing evidence of real faith manifested by the Christian Natives of Otaki and Waikanae, in their holy and consistent conduct, and in their contempt of worldly goods and wealth. To *the God of all grace*, the Fountain of all goodness, would I ascribe all praise and adoration, for His work of mercy and love wrought among these people.

WANGANUI—Of this Station, and the district connected with it, Mr. Mason reports, in a Letter dated June 24, 1842 :—

The Gospel is now very generally received and professed. Each party, however small, both on the banks of the river and on the sea-coast, have their Chapel; in which they assemble, not only on the Lord's Day, but every day, for Morning and Evening Prayers. They have also a Morning School, at which the New-Testament Scriptures are extensively read; and, thanks be unto God! His Word has not gone forth in vain. A few, I trust, have been brought into the fold of Christ; and others are earnestly inquiring *the way to Zion, with their faces thitherward*.

War is entirely given up in this district. In former years, this people were remarkable for treachery and murder; but it is very gratifying to hear some of the old Chiefs express their horror and detestation of their former customs, on which they reflect with amazement: and when I have been conversing with them on the love and death of Jesus, I have frequently heard the following remark:—“Yes, this is a good religion, which will save a man alive; but all our ancestors have been killed in war. Why did you not come sooner, that they might have heard of Jesus Christ?”

At this Station a new brick Church has been erected by the Natives. The lime-burning, brick-laying, and carpentering, was performed by Natives, under Mr. Mason's superintendence. The walls inside are plastered, the roof shingled, and the floor boarded. It is capable of holding about 600 Natives. Mr. Mason writes, in the Letter just quoted—

On Lord's Day, June 19, 1842, which was the second anniversary of our arrival at Wanganui, our new Church was opened. To celebrate this important event, about 800 individuals assembled at the Settlement, a few from every part of my district, and some even from a distance of upward of 200 miles up the river. During the Morning Service, and in the presence of this assembly, forty-two adults were admitted by baptism into the visible Church of Christ. On the Monday following we had an Examination of the Schools; and in the evening of the same day, a baptism of infants, the children of baptized parents. On Tuesday there was a feast. The day was fine; and the school-ground was strewed with fern and grass. At eleven o'clock, about 600 were seated, according to their tribes. After the repast, several speeches were delivered; and very gratifying indeed it was to hear the principal Chiefs exhorting their friends and countrymen to repentance, and perseverance in the work of faith and love. "This Meeting," said Te Anaua, "is not like our former meetings for war. We now meet in the presence of God, to love each other, and to strengthen each other in the work of God: wherefore, let your works be right."

While Mr. Mason was thus diligently pursuing his labours, it pleased God suddenly to remove him, in the prime of life, and in the midst of health, to his heavenly rest. He was drowned on the 5th of January last, while crossing the River Turakina, about ten miles from Wanganui, in company with the Rev. O Hadfield. During the two years and a half in which Mr. Mason was stationed at Wanganui, he was enabled to communicate religious instruction to many villages on the coast to the north and south, and also up the River Wanganui, in the interior; and he was instrumental in admitting into the Christian Church, by the ordinance of Baptism, no fewer than three hundred adults. Very mysterious and inscrutable are the ways of God; but we know that *He doeth all things well*. May we have grace to acquiesce in His wise dispensations, and to profit by the many warnings which are intended to remind us who survive of the solemn injunction, *Work while it is day: the night cometh when no man can work!*

**THE DUTY OF INTERESTING OUR NEIGHBOURS IN THE  
MISSIONARY CAUSE.**

THOSE who are really anxious for the spread of the Gospel in Heathen lands will not only pray and contribute of their substance for the advancement of that blessed cause, but they will endeavour to interest others in the subject. Feeling it to be a privilege to take any part in the work themselves, they will desire that others should enjoy the same privilege. And it is impossible to calculate how much good may be done at home, as well as abroad, by availing ourselves of proper opportunities of making Missions a subject of serious conversation among our friends and neighbours. All persons, whatever their station in life may be, can in this way render most important aid to the cause. In our last Number, examples of self-denying liberality on the part of Servants were adduced; and we now add an instance of the labours of one in the same class, in obtaining the co-operation of others. It is taken from the Report of an Association quoted in the Twenty-fourth Report of the Parent Society:—

A Female Servant, resident in one of the districts belonging to this Association, formerly subscribed a penny a-week to its funds; but, from the removal of the Collector and her own change of residence, it had not been received for some time, and indeed was no longer expected: however, on the Friday preceding the Annual Sermons for the Society, this young woman, having discovered the abode of the lady who collected in the vicinity of her present residence, brought to her, not only her own subscription, but that of two of her sisters and five other female servants; thereby adding eight Weekly Contributors to the funds of this Association. This incident deserves honourable mention, not only for its own sake, but as an example to other persons in similar situations of life. None, however humble their circumstances, can tell how much they may be enabled to do for the glory of God and the good of their fellow-creatures, who have not fairly, like this individual, begun to make the trial.

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# CHURCH MISSIONARY GLEANE R.

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VOL. III.

## SCRIPTURAL MOTIVES TO LIBERALITY, AND RULES FOR ITS EXERCISE.

WHEN the servants of the Lord begin to feel themselves growing lukewarm in their Master's service, they seek to have their zeal and love rekindled, and their strength renewed, by a prayerful study of God's Word. There they are reminded of the value of the soul, the shortness of time, the constraining power of the Saviour's love, and the efficacy of the Holy Spirit's influence. There, also, they are instructed how to walk so as to please God. By searching diligently, they are surprised to find how valuable and minute are the directions which are given to guide them in every duty. Indeed, the longer the Christian lives, the more fully does he recognise the duty and the privilege of regulating all his actions by the precepts and examples of the Bible.

Under a strong conviction of this truth, we request the earnest attention of our Readers to a few Scriptural motives for a bounteous liberality in the cause of Missions, and to some Scriptural rules as to the manner of giving. They are extracted from a little Tract, published last year, on the subject of the pecuniary difficulties of the Society. The motives are—

1. *It is more blessed to give than to receive.*
2. *It is against one's temporal interest not to give—There is that withholdeth more than is meet, but it tendeth to poverty.*
3. *What is given by believers shall be paid back—That which he hath given will He pay him again.*
4. *It shall be paid with interest—There is that scattereth, and yet increaseth.*

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5. The example is good to others—*Your zeal hath provoked very many.*

6. By it the Gospel is preached to the Heathen; for—  
*How shall they preach, except they be sent?*

7. It glorifies God—*The administration of this service . . . . is abundant also by many thanksgivings unto God.*

8. It is to the Lord—*He that hath pity upon the poor, lendeth unto the Lord.*

9. It is pleasing to God—*God loveth a cheerful giver.*

10. It is like Christ—*He gave Himself for us.*

11. Time presses—*The Lord is at hand.*

And the Rules as to the MANNER of giving are these:—

1. Always give something where you can. Do not let pride keep you from giving a small sum, if you have not a larger to bestow—*Give to him that asketh thee.*

2. Give freely—*Freely ye have received, freely give.*

3. Cheerfully—*The liberal deviseth liberal things; and by liberal things shall he stand.*

4. With simplicity—*Let not thy left hand know what thy right hand doeth.*

5. Bountifully—*All these things did Araunah, as a king, give unto the king.*

6. Yet more and more—*Behold, Lord, the half of my goods I give to the poor.*

7. Give with self-denial—*She of her penury hath cast in all the living that she had.*

8. As to Christ—*Ye have done it unto me.*

Abound, then, Beloved, more and more in this grace. Follow the Macedonian Churches, whose *deep poverty abounded unto the riches of their liberality.*

But what was the spring of this? They *first gave their own selves unto the Lord.* Here, my friends, is the secret. If we give ourselves to Christ, then all we have will follow.

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**BAPTISM OF TWENTY-EIGHT ADULTS AT REGENT, AND OF
FIFTEEN AT BATHURST, SIERRA LEONE.**

THE following account is taken from the Journal of the Rev. J. W. Weeks:—

Feb. 12, 1843—To-day, after the Second Lesson in the Morning Service, I baptized ten men and eighteen women. All came to Church dressed in white, and were arranged

around the communion-rail, their witnesses being behind them. It was, truly, a most interesting occasion. Most of these persons have been four or five years under regular weekly instruction; and for some time past I have met them twice a-week: it has been rare for any one, except through sickness, to be absent. It may be interesting to know that they are of eight different Tribes. I do humbly hope that they are the Children of God, and that they will prove their faith to be sincere, and of the right kind, by their holy and godly lives.

And of another party, the Rev. C. A. Gollmer thus writes in his Journal:—

Feb. 19, 1843—Our Church at Bathurst exhibited a peculiarly pleasing appearance this morning. An unusually large congregation had assembled; and fifteen Candidates for Baptism, four men and eleven women, including three husbands with their wives, were seated in front, all neatly dressed in white, and as clean as possible. But although this delightful appearance cheered my heart not a little, I was still more gratified by the assurance of their sincerity and humble reliance on Jesus Christ our Lord, which I had had many an opportunity of ascertaining, while examining them individually, with a view to prepare them for the sacred rite.



ATTEMPTED SUTTEE AT JALNAH, IN INDIA.

ALTHOUGH the inhuman practice of burning widows alive with the dead bodies of their husbands has been abolished in those parts of India which are under direct British controul, there is great reason to fear that the horrible rite is sometimes perpetrated in the tributary States. An instance occurred about a year ago, near Jalnah, in the Nizam's dominions, when the woman's life was only saved by the prompt and praiseworthy interference of some British Officers who were quartered in the neighbourhood. The following account of the transaction is abridged from a very full and minute report which appeared in the Oriental Christian Spectator:—

On the 22d of July 1842, a Suttee was about to be perpetrated in the vicinity of Old Jalnah. The hour fixed for the

destruction of the miserable woman was 10 A.M.; but was afterward deferred by the Brahmins till 3 P.M.

In consequence of the man's illness having been a lingering one, and his death long expected, great honour was to be paid to his remains. Grand preparations were accordingly made, thousands of Brahmins having come in from the neighbouring villages—no fewer than five thousand, as some computed.

The European Officers, who had been trying to prevent the Brahmins from carrying into effect their wicked desire, and had been taking down the names of the most conspicuous of them, with a view of intimidating them, remained on the ground from 3 o'clock till half past 5 P.M.; up to which time nothing was done, though much was said on all sides. Now, however, G., a physician and a Christian man, having only at this late hour heard of the occurrences of the day, arrived on the ground, and, seeing the state of affairs, determined to go and speak to the woman herself. He accordingly rode through a dense mass of persons, and saw the intended victim, sitting by the body of her husband, her hair decked out with yellow flowers, and her arms covered with bangles and ornaments. Having addressed the Brahmins, he went up to the woman, felt her pulse, examined her heart's action, respiration, tongue, and the pupils of her eyes, &c. He found her intellect unclouded; but her pulse labouring: she was manifestly fear-stricken. At first she waved her hand, making signs that she must not be touched, for she sat enveloped in clouds of incense, and decked out as before described; but G. told her, and all present, that she was in perfect health and strength, and that he was a Christian, and would not allow her to kill or burn herself. Then, taking her gently by the arm, he raised her up; and after some few words, she left the shrine, where hundreds of women had been all day long making obeisance to her, and walked to the distance of about six yards from it. This was a great point gained; but at this moment a general murmur was heard, and a rush made toward the woman. This was however checked. After a long debate, the woman asked G. what was to become of her if she did not burn, as she must otherwise starve; for the Brahmins, pointing to them, would cast her off. At this moment a Brahmin advanced, and said, "She understands Mahratta: I'll speak to her: she need not burn." G. said, "Very well, speak to her." Judge of his indignation at the duplicity of this fellow—for

a respectable young Parsee instantly interpreted to him—who thus addressed the woman: “ Well, is this what you are now going to do, after all the expense, and all that has been told you of the duty required of you according to your Shasters ? ” This, however, was quite enough of Brahminical gentle persuasion : so he was told he might leave the woman to herself ; which, with much reluctance, he did.

The evident intention of the Brahmins now was, to let another hour pass over, and the night close in, when they might accomplish their most savage desires. The pyre was all ready, and beautifully constructed for the purpose: it was found, on examination, to be made with the most inflammable substances that could be procured—umbarric, as dry as tinder, &c., and the foundation chiefly of well-dried cow-dung. Matters, however, were now drawing to a conclusion : the woman was assured that she should have both food and protection. G. ruptured the netting that supported the head-dress of flowers, and told her to throw it off. She began, and with her own hands pulled the flowers out of her hair, and cast them away ; gave directions that her husband’s body might be properly burnaed ; declared that she herself would not burn ; and, requesting that she might not be touched, expressed her readiness to accompany G., which she did ; and he had the sincere pleasure of placing her under the care of a Brahmin, in the General Bazaar. A subscription to the amount of 250 rupees was collected for her the next day in the cantonment ; but she could not be induced to place herself under the protection of the Ahmed-nuggur Mission ; and after the lapse of a few days, she returned to her own friends and to her caste again.

A very short time afterward the death of this unfortunate woman, from HYDROPHOBIA, was reported. Her death took place at a distance from the Station, among her own family and people : but, under the very peculiar circumstances of the case, there is a strong suspicion that the hands of the interested Brahmins are not altogether free from her blood. Truly *the dark places of the earth are full of the habitations of cruelty !*



NEW-ZEALAND MISSION—EXTRACTS FROM TWO LETTERS
OF THE BISHOP OF NEW ZEALAND.

We stated, at page 20 of our Number for February last, that the Bishop of New Zealand landed at

Auckland at the end of May 1842, and spent some time in the neighbourhood. The following extracts from the first of two Letters addressed by his Lordship to the Honorary Clerical Secretary, and dated H. M. Colonial Brig "Victoria," Gulf of Hauraki, July 29, 1842—the Bishop being on his voyage from Auckland to Wellington and Nelson—refer to some of the Stations visited during this period:—

*Voyage to Te Puru, in the Thames, to visit Te Raia,
a Heathen Chief.*

On Monday, June the 6th, I left Auckland in a small schooner, in company with Mr. G. Clarke, to go to the mouth of the Thames, to inquire into the circumstances of an attack made by a Heathen Chief named Te Raia upon some of the inhabitants of the district of Tauranga.

Notice of William Jowett, Native Teacher at Waiheke.

On our way, we called at Waiheke, a beautiful island in the frith, where I saw the first specimen of a thoroughly native village; and I can assure you the sight filled me with joy. We were met on the beach by the Native Teacher William, a man of tall stature, and face deeply tattooed; but with all the mildness and courtesy of a civilized Christian. He showed us his chapel, a large room built, after the fashion of the country, of reeds neatly bound upon a strong framework of wood; and invited us to pass the night in a house which he was building for himself, of the same materials, but with glass windows presented to him by the Chief Justice. The house, he says, is to have four rooms; one for eating, one for sleeping, one for cooking, and one for a study—for writing has now become one of the greatest pleasures of the New Zealanders, and it is very unusual to find one who cannot both read and write.

Visit to Orere.

We landed next at Orere, a village on the main land, midway between Auckland and the Station occupied by Mr. J. Preece. This may be called a village of Native Missionaries; for the Teachers from this place conduct Public Worship in all the neighbouring villages for several miles around. The exertions of Mr. W. T. Fairburn in this neighbourhood, while his health allowed him to visit the Natives at their own Settlements, have certainly been blessed with very great and lasting fruit.

Arrival at Hauraki, Mr. J. Preece's Station.

On Tuesday, June the 7th, we reached Mr. Preece's Station late in the evening; and landed in the midst of a most picturesque party of Natives, bearing lighted torches to guide us to the Mission House. I had been told that the New Zealanders were dishonest, and thought it desirable to look after the numerous articles which we brought with us in the boat; but I soon found that they were bringing every thing up to the house with the greatest care; and I have since learned that property of the most tempting kind may be left in the hands of the Christian Natives, in the darkest night, without fear of losses from theft. On arriving at the Mission House, we were most hospitably received by Mr. and Mrs. Preece, whose family justify the praise which has been bestowed upon New Zealand as a climate most peculiarly favourable to European children.

Walk to Te Puru—Notices of Te Raia, and the Christian Natives generally.

On the following morning we walked along the beach to Te Puru, the village of the Heathen Chief Te Raia, one of the few remaining examples of the race of savages, who have now almost entirely passed away before the advance of Christianity. As we walked through the villages which line the coast, we were struck with the goodly sight of a numerous population of infant children, growing up in places which a few years back were overrun and depopulated by the Northern Tribes. The right bank of the frith of the Thames is now so thickly set with villages, that we passed five or six in a walk of not more than twelve miles; and in all we saw the same signs of abundance, if not of comfort, in the English sense of the word. The situation of some of these native dwellings, in the midst of woods, and sheltered under steep hills, was often singularly beautiful. On our way, we learned, upon evidence which could not be doubted, that the bodies of at least two of the persons killed in the attack had been eaten by the conquerors. I fervently pray that this may be the last instance of this horrid practice among the New Zealanders, and I have good reason to think that it will; for this massacre has called forth an expression of indignation from all the Midland Tribes, which the Governor and the Missionaries together have scarcely been able to restrain from breaking out into acts of retribution.

The behaviour of Te Raia was a striking instance of the indirect effect of Christianity, even upon the unconverted. When he spoke of the wrongs and insults which he had sustained from the people of Tauranga, the fury of the savage showed itself in every look and gesture; but after the "korero" (speech), when we conversed quietly on the sinfulness of murder, his manner to us was as mild and subdued as if he really believed and felt all that we said to be true. Many of his own people had become Christians, and had refused to share in the expedition.

Among the Christian Natives I have met with most pleasing instances of the natural expression of deep and earnest feelings of Religion. In their affectionate and childlike behaviour to their Missionaries, it is impossible not to recognise their sense of incalculable benefits derived from them. The Missionary is their friend and adviser on all occasions, having gained their confidence by imparting that which they know to be the most valuable of all knowledge. I can only add, in few words, that my experience of the native character, in the highest sense, has more than equalled all my anticipations.

Administration of Baptism at Hauraki.

On the following day, I administered the Sacrament of Baptism to several adults of Mr. Preece's District, in a very large and well-built Native Chapel, capable of containing at least 500 persons.

On the 16th of June the Bishop left Auckland for the Bay of Islands, and took up his abode in the Rev. H. Williams's house at Paihia. Of his visit to this part of the island his Lordship writes—

Visit to Waimate, calling at the Kerikeri.

On Tuesday, June the 21st, Mr. Williams escorted me in his boat to the Kerikeri; where I was received by Mr. J. Kemp, who kindly undertook to prepare a compartment in the Mission Store for the reception of my library and other goods.

We then proceeded, with the Rev. R. Taylor, to the Waimate; the first sight of which, by moonlight, revived all our recollections of England: the white Church, and the Mission Houses with their neat gardens and fields, presenting an appearance of settled comfort which is scarcely to be found in any other part of New Zealand.

On the following day I walked round the whole of the Mission Station, with Mr. Taylor and Mr. R. Davis; first visiting the house lately occupied by Mr. Clarke, which I found to be suitable as a temporary residence for my family, till I can determine the place of my future abode.

I look upon the Waimate as the heart of the Mission. More than 400 Native Communicants, I am informed, sometimes assemble there at the Lord's Table. Its Church is at present the best in the Colony. The neighbourhood is chiefly occupied by the sons of Missionaries, all, as far as I could observe, showing the effects of early education, by pursuing a line of conduct far more regular than that of ordinary settlers. A great effort, I think, ought to be made to maintain and extend the influence of this Station.

Administration of the Lord's Supper at Paihia.

On Sunday, June the 26th, I administered the Lord's Supper to 150 Native Communicants at Paihia, and was much struck with their orderly and reverential demeanour. All were dressed in European clothing; and, with the exception of their colour, presented the appearance of an English Congregation. In few English Churches, however, have I heard the responses repeated in the deep and solemn tone with which every New Zealander joins in that portion of the Service.

On the 5th of July the Bishop returned to Auckland, and thus gives a

Farther Account of the Station at Waiheke.

Since my return, I have been occupied in visiting the native villages in the neighbourhood of Auckland: among others, the village of Putiki, in Waiheke, already mentioned, in compliance with a well-written invitation from the Native Teacher. Wirima received me in his new house with a natural politeness and good feeling which would not have disgraced an English Gentleman; and provided every thing for our comfort, to the best of his ability. On this occasion I was accompanied by the Rev. R. Maunsell. Saturday evening was spent in reading and explaining Scripture; and the Sunday in Divine Service and School. The School was conducted in the most orderly manner; grown-up men, in full English dress, standing round in classes, according to proficiency, and reading and taking places with all the docility and good humour of children. After the reading, they marched in perfect order into the Chapel,

where they repeated by heart a chapter of the New Testament with great accuracy, and were afterward questioned by Mr. Maunsell. All this was the more surprising, because this village has been but rarely visited by an English Missionary, since the illness of Mr. Fairburn prevented him from going about among the Natives.

In concluding his Letter, the Bishop observes—

I hope this Letter will have put you in some degree in possession of my feelings toward the Natives, and toward the Mission. If you have gathered from it that I have imbibed the strongest regard for this native people, and a very high respect and esteem for the members of the Mission in general, you will have drawn a right conclusion from this very imperfect statement of my real feelings. I would rather that you should give me credit for feeling more than I express, than incur the danger of seeming to exaggerate beyond the facts of the case. God grant that the facts may every day more and more speak for themselves, and prove this country to be, as I believe it to be, the ground-plot of one of the most signal mercies which God has ever granted to the Missionary exertions of His Church.

The Bishop's Second Letter is dated H. M. Colonial Brig "Victoria," off Kapiti, Nov. 3, 1842; his Lordship being on his voyage from New Plymouth to Waikanai, the Station of the Rev. O. Hadfield. In the course of the voyage during which the Bishop wrote his first Letter, the vessel was detained off the East Cape; and of a visit to a village his Lordship gives the following account:—

Visit to Kauakaua, at the East Cape.

Being detained by contrary winds off the East Cape, I landed on Sunday, August the 7th, in Hicks' Bay, at a village called Kauakaua; where the Natives were just assembling for Afternoon Service, under the direction of a Native Teacher sent by the Rev. W. Williams. The Chapel was crowded with a most attentive and orderly congregation. The change in the habits of the Natives on this part of the coast, since the establishment of the Mission, is so great, that even the master of a small coasting-vessel—a class of men not usually favourable to the Mission—spoke of it as exceeding any thing that he could have believed.

Having visited Wellington, the Bishop proceeded to Nelson ; and thence returned to Wellington, which he left for a journey along the Western Coast. His Lordship continues :—

Visit to Waikanai.

I left Wellington with a party of twenty-eight Natives ; and arrived on the second day at Mr. Hadfield's Station at Waikanai. Mr. Hadfield is highly respected along the whole of this coast, not only by the Natives, but even by the sailors employed in the whale-fisheries at Mana and Kapiti. His house is in the native village, a situation generally supposed to be inconvenient, but, I believe, very advantageous for the instruction of the Natives in English habits.

On the morning after my arrival, a large congregation assembled in the Chapel ; and I afterward went to the School, at which I saw 400 Natives arranged in classes in a very orderly manner. I passed through the whole of the classes ; and was much pleased with the proficiency of the people in reading and writing, and, above all, by their acquaintance with the Scriptures. In fact, there is scarcely an intelligent Native who will not readily find any passage in the New Testament which may be quoted. A new Chapel is being constructed at Waikanai, the materials for which are ready on the ground. Among the rest, I saw the ridge-piece, of one solid tree, 76 feet in length, a present from the neighbouring tribe at Otaki ; who, till Mr. Hadfield's arrival, had been at enmity with the people of Waikanai, but have now forgotten their animosities, and presented them with this appropriate peace-offering.

On the next day the Bishop visited Otaki, Mr. Hadfield's second Station ; and thence proceeded to Wanganui, the Station of the late Rev. J. Mason. The Bishop visited, with Mr. Mason, the various Out-stations between Wanganui and Taranake ; and on the 28th of October arrived at New Plymouth ; which he subsequently left for Waikanai, in the "Victoria," in order to ascend the Manawatu River, to join Archdeacon Williams on the East Coast, at Ahuriri.

SCRIPTURAL ILLUSTRATION.

ISAIAH lxv. 3.

July 4, 1842—Yesterday I had the following conversation with one of the little School Girls:—“Does your mother ever take you to make salaam to an idol ?” “Yes.”—“What ! she teaches you to worship idols?” “Yes: don’t we go and eat in the gardens, like other people?” said the child. “You know people go to gardens, and cook food there, and give some to the god, and wave a lamp before him ; and then they may eat that food, and go home.”

The sacrificing in gardens is alluded to in Isaiah i. 29. lxv. 3. and lxvi. 17. The child probably fixed upon this act of idol worship as the one with which she had of late been most familiar, for it is very assiduously resorted to during the prevalence of cholera. In it we see the insidious nature of idolatry ; for what can be more agreeable to the imagination of a lively child than a trip to the groves, a feast in the pleasant fields ? And while she is taught to regard this as a religious act, such services, and such a religion, are endeared to her. The spots here called gardens do not exactly correspond with the European notion of a garden : they are, rather, green and shady inclosures, situated at some little distance from the town.

[*Journal of Mrs. Farrar, Nassuck, Western India.*

SEASONABLE THOUGHTS BEFORE A MISSIONARY COLLECTION.

Who doubting asks, What shall I give ?

Or, What shall I withhold ?

Whose heart can be, when CHRIST COMMANDS,
So thankless and so cold ?

Oh, think of all His love to thee !

Think what thy ransom cost !

The precious blood of God’s dear Son
Was shed to save the lost.

And wilt thou, then, from Him withhold

Ought that His grace bestows ?

No ! let us give our all to Him,
Whose love no limit knows.

[*From the Missionary Manual*

CHURCH MISSIONARY GLEA NER.

No. 9. SEPTEMBER, 1843. VOL. III.

DEATH OF WILLIAM DAVID.

THE early removal, by death, of hopeful Labourers is one of the most painful trials connected with the Missionary work. We now record the death of William David, a Native Teacher in Sierra Leone. His course was short: his end was peace. May the GREAT HEAD OF THE CHURCH raise up many to be *baptized for the dead!*

The following particulars respecting the death of this hopeful young man are given by the Rev. E. Jones, in his Report of the Christian Institution for the Quarter ending March 25, 1843:—

Early in January last, William David, the Assistant, was appointed Schoolmaster at Gloucester. His health had long been declining; and it was hoped, as he had derived some benefit from a short stay at Gloucester, that his removal to that Station would prove favourable to him. His loss to the Institution was, as all know, great indeed. Apart from his qualifications as an Instructor, his Christian deportment was so exemplary, and he exhibited so much of the mind of Christ in his daily walk, as to have exerted a most salutary influence upon all around. Nevertheless, it seemed to be the will of God that he should leave us; and we parted from him sorrowing, yet little thinking that we were soon to see his face no more. His health at Gloucester did not improve; and it was only occasionally that he was able to attend to the duties of the school. On Saturday, the 25th of February, while on his way from Freetown to Gloucester, he was suddenly seized with illness, and became so faint from loss of blood, arising, it was thought, from a ruptured blood-vessel, that he was obliged to be carried back to Freetown. He sent for me immediately, and seemed to think that death was before him. I thought so too, but did not suppose that he

was quite so near. His case met with the kindest consideration from our medical attendant, but he gave me to understand that he could do nothing for him. It was now that God was glorified in the dying hours of His faithful servant. It was no unwelcome message to him to be told that his days were numbered: he was prepared for the issue, and had taken refuge in Him who had deprived death of its sting. About ten days before his death, he told me that there was a passage of St. Paul which troubled his mind. "Sir, I have read in Hebrews, that *whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth*. I have never been scourged: I have never had any trouble: I have been very comfortable. Do you think, Sir, I can be a true child of God?" I endeavoured to explain the passage to him; and told him also that he should look at his long-continued illness as a chastening from the hand of his Heavenly Father. This seemed to afford him much comfort, and I heard no more of doubts disturbing his few remaining days. He was much in prayer; and did not like many visitors, as it hindered him from this delightful privilege. On Friday, the 10th of March, he appeared to have revived a little; but died somewhat suddenly, about one o'clock on the same day. On the morning of the 11th, I followed his remains to the grave. I had loved him as a brother. I had formed great hopes of his future usefulness, and deeply felt his loss. As I turned away in sadness from the scene, I thought on the Prophet's words, and was comforted: *The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken from the evil to come. He shall enter into peace: they shall rest in their beds, each one walking in his uprightness.*

The Rev. J. Warburton also writes, in his Report for the same period—

From the known character of William David for piety and intelligence, I had anticipated his great usefulness; but it has pleased God to remove him from the field of labour to his reward. I visited him on the day he died, and found him calmly resting on the promises of God. Upon being asked whether he desired to remain and labour in the Mission, or to depart and be with Christ, he answered, "That I leave with God."

NARRATIVE OF MOODHOO SHOODUN SEAL.

THROUGH *the goodness of the Lord* we are enabled to follow up the interesting record of William David's death with a narrative, by himself, of the life and conversion of Moodhoo Shoodun Seal, now employed as a Catechist of the Church Missionary Society at Meerut, in the North-Western part of British India. May he obtain *mercy of the Lord to be faithful—faithful unto death!*

I was born about the year of our Lord 1817, of Hindoo parents, in the city of Calcutta: my father was a bigoted Hindoo, and a worshipper of Krishna. At the fifth year of my age, I was taught a large number of Sanscrit Slokas, both moral and religious, by my father; and at the seventh year made to follow his steps by an initiatory rite, and the same time put under the tuition of a Bengalee Teacher. When I was about twelve years of age, Mr. Hare examined me, through his Pundits; and being satisfied of my knowledge of the Bengalee Language, received me as a scholar into his English School. In this School I was very diligent for a year; but afterward became so negligent, that I was turned out of it.

About a year after this, having found some of my play-fellows reading and writing English well, who knew nothing when I began, I expressed a desire, to a friend who spoke to my uncle on the subject, of being admitted into the General Assembly's Institution, under the superintendence of Dr. Duff; but objections were raised, on the ground of its being a Christian School: however, at last he gave his consent, and I was admitted into the School. It is here that I learnt the great truth, that *there is none other Name under heaven given among men whereby we must be saved, save Jesus Christ.*

Some time after my admission into this School I began to labour hard, and attend it regularly; consequently my progress was satisfactory to my Teacher, as well as to my family.

One night, as I was studying, it suddenly occurred to me whether the distinction of caste prevalent among the Hindoos is right; and whether God created a number of men at the beginning, so that the different castes proceeded from

different individuals. I was for days puzzled with this question, and it became a matter of great anxiety to me. I asked many persons who were well versed in the Shasters to give me some information about the Creation, thinking that the account I knew might be wrong ; but, alas ! all that they said proved to be quite unsatisfactory.

One day, as I was sitting in my room and thinking seriously on the subject, my face being turned toward a tree, it came into my mind, that as the branches and leaves of this tree are from one root, so must the human family have proceeded from one man and woman, whom God at the beginning created ; but I felt as if something was wanting to confirm this my new-formed opinion, to the complete satisfaction of my heart. A few months afterward, a book was introduced into my class in which I found an account of the Creation according to the Christian Religion, and I immediately received it for a certain truth ; and at the same time my belief in the Shasters was in some measure shaken.

Soon after this, I thought within myself, " Now the Christians blame the idolaters, and say that idols are nothing, whom the Hindoos call gods ; but, indeed, I see that they are made by the hands of man, and are in no way better than those stones which none worship. Can these be God ? Am I justified in giving these divine honour and worship, which are worse than the meanest creatures of God ? If one part of the Shasters be wrong, why may not the other ? The Christians, after all, may be right in censuring us. The best thing would be, for me to try their divinity." Accordingly, I tried the idol which we had in our house ; treated it as a mere stone, and put my shoes on its head ; telling it at the same time (through a weak belief in my aunt, who assured me that it spoke to her many times in dreams) to speak out to me, if there was any supernatural power in it. At this time, a respect for the Christians, especially for those Native Preachers whom I used to hate, and at whom I have many times pelted stones, was created in me ; and I began to attend the Bengalee preaching at the Bazaar Chapels. At the same time, during the hours of the text lesson in the class, I began to bring forward objections against Christianity, and defend Hindooism to the utmost of my power, merely to find out the truth ; and was consequently daily convinced, in some point or other, of the falsity of the religion of my forefathers. In this manner I went on with the

Teacher upward of six months, both in the school and at his house ; and then, being totally convinced of the falsity of Hindooism, and in some measure of the truth of Christianity, I threw off the shackles of caste, looked upon the idolaters as fools, always laughed at the ceremonies and superstitious rites and practices of my countrymen, and made no objection to eat privately with the Christians.

My principles were soon known to all my neighbours, by my discussing the subject with some of them ; and every one of them began to call me "Christian," as a nickname. One of my cousins, who was a very strict observer of the Shasters, told me that I might remain a Hindoo without being an idolater, and showed me a passage from a Shaster in favour of Krishna and against idolatry : but on my calling Krishna a rogue, and pointing out, from the very same book, passages in favour of idolatry, and proving it to be the production of crafty men, from the contradiction of one part with the other, he was offended, and told my family all that I was about. They, when they heard of this, were fired to madness ; so much so, that they deprived me of many of my bodily comforts ; and allowed me no longer to attend the School, merely to prevent my becoming a Christian. But man is impotent to discern the face of futurity, and to oppose the doing of the Lord.

When I was questioned by my uncle whether I wished to be a Christian, and whether the account he had heard was true, I acted, I am sorry to state, the part of a coward. Being accustomed to tell lies from infancy, and thinking that Christianity did not forbid it, I made no scruple of denying every thing. Oh, had I known the truth, that liars are an abomination to God, I might have probably been an example to many, by telling the truth in such a difficult and trying situation !

Some time afterward, when they thought that I was sufficiently tamed, they allowed me to go out freely, with the strictest injunction not to turn my face toward Dr. Duff's pernicious School.

A few months after this, I began to attend privately, in the mornings, a certain Missionary Gentleman, in order to read the Bible with him. Not many days elapsed, when, one afternoon, I put one of my feet, with my shoe on, upon the top of a plant which the Hindoos worship and venerate, in presence of my grandmother, to convince her that it was

nothing more than what it appeared to be—a plant. On her crying out, and saying, “Now this boy would surely die, for he is insulting the gods and treating them disrespectfully,” I made up my mind to leave my house; and accordingly, taking my books and some of my clothes, I left home privately; and arrived at a village about twenty-five miles from Calcutta, where I was respectfully received by some boys, and providentially employed to teach them English. Here I received a monthly allowance from the parents of the scholars, and soon collected a sum sufficient to proceed to the Upper Provinces.

I left this village, and, after a month or so, arrived at Futtehpore, where I lived with a Christian friend, the Baboo G. N. N.; and received religious instruction both from him and Dr. Madden. After residing about a week with this pious Native-Christian Gentleman, I was desired by him to enter my closet, and secretly pray to my Heavenly Father as many times as I could. I immediately entered my room, agreeably to his desire, and, having knelt down, uttered a few words; and repeated the Lord’s Prayer, which I learnt at the school, and which I sometimes used to repeat at home, and in my way to Futtehpore; but apparently perceived that my heart was in a wandering state, and felt prayer a disturbance. However, the next day the Lord enabled me to pray with fervency, and made my heart feel an exceeding degree of joy, such as I never before felt. Secret prayer became a matter of the greatest delight to me. The more I prayed the more joy I felt in my heart; and could not help exclaiming to myself, “I have not left my dear family in vain! for this is, above all, the greatest proof of the divine authority of the Christian Religion.”

Having stopped here about three or four months, I was publicly received into the Church of Christ by baptism, by the Rev. Mr. Jennings, at Cawnpore. Soon after this, I wrote to one of my cousins, and to a friend, to say that I was baptized;—but it appeared to me that they kept it secret.

About fourteen months after my baptism I went down, as a Student, to Bishop’s College. No sooner had I arrived at the College than I went to see my family, who treated me very kindly, wept bitterly, and told me not to give out that I was baptized, but remain at home as before.

Having learnt, through the grace of God, how precious

the redemption of a lost soul is, and that the loss of it exceeds all the calamities which the world can inflict, I thought it my duty, as a Christian husband, to deliver, by the help of God, my wife, to whom I had been married when about thirteen or fourteen years of age, from the cruel bondage of Hindooism. On inquiry, finding that she was willing to come to me, I exerted myself, and brought her out of her father's house with great difficulty. She joined me in May 1837; was baptized in February 1839; and is, I trust, a faithful servant of the Lord.

After residing about a year at Bishop's College, I was obliged to leave it on account of family circumstances, and accept employment. In May 1838 I entered the service of the Church Missionary Society; and in November 1840, my friend Baboo Gopenath, having arrived in Calcutta, persuaded me to accompany him to the Upper Provinces.

An opening having been made, I have been employed under the Church Mission Association at Meerut, since September 1842.

When I reflect on all the goodness of the Lord to me, I am constrained to cry out with the Psalmist, *Bless the Lord, O my soul; and all that is within me bless His holy name! Bless the Lord, O my soul, and forget not all His benefits, who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving-kindness and tender mercies!*

MOODHOO SHOODUN SEAL.

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VISIT OF THE BISHOP OF MADRAS TO THE SOCIETY'S  
CEYLON MISSION.

IN January and February of this year, the Bishop of Madras held his ordinary Visitation in Ceylon. His views of the state of the Society's Mission at Cotta, Baddagame, and Kandy, were detailed in a Letter to the Right Hon. the President, dated March 28, 1843. From that Letter the following extracts are taken. The Bishop was unable to extend his Visitation to the northern part of the island, and therefore did not visit the Nellore Station.

*Confirmation and other Services at Baddagame.*

The first place connected with the Society's operations that I visited in Ceylon was a place very dear to me—

beautiful, peaceful Baddagame—a Christian watch-fire in a very dark night—a Christian light in a very dark land. Mingled feelings of gratitude to God, and of thankfulness for having been graciously permitted—notwithstanding broken health and the incessant wear and tear of duties, the weight of which none knows who has not borne it—to revisit that lovely spot, crowded on my mind, as the sweep of the gentle and brimming river brought once more to my view its truly English-looking Church tower, crowning the wooded hill;—and I was soon met, with a brother's welcome, by my old friend the Rev. H. Powell, and my new friend the Rev. G. C. Trimnell. Mr. Powell having most kindly placed his house at my disposal for the accommodation of my family, we passed several days there—days which I would most willingly undergo the same and much more fatigue to pass again. I held there a Confirmation; and preached twice in the Church, to a large and apparently very attentive congregation; the Rev. A. Goonesekera acting as my interpreter. Prayers were read by Mr. Powell; and I greatly admired the sound—in my ignorance I could do no more—of our glorious Liturgy in the Singhalese Language: and the responses, made audibly and clearly by each member of the congregation, called to mind one of the most endearing associations with the recollection of an English Parish Church, where the usage still prevails—would it prevailed everywhere!—of the people praying with and responding to the Minister, “all kneeling.” How different from the heartless sight, so often exhibited in English Congregations, of the people sitting when they ought to kneel; and of being tongue-tied—because, I fear, their hearts are far away—when they ought to lift up their voices, as the voice of one man, in prayer and praise to God! The neat white dress, bordered with lace, of the Singhalese women—which is, I believe, peculiar to the island—is a very pleasing sight, and harmonizes well with our Church feelings and notions of propriety; slovenliness being a greater foe to Religion than some people are aware of; and neatness and simplicity of apparel in God's House being often a reflection of that inward purity and simplicity of heart which best become a Christian.

The last evening that I passed at this abode of peace and love, this cradle of the Gospel in a heathen land, will not, I think, be soon forgotten, either by the Reverend Missio-

naries and their amiable wives, or by me and mine. Mr. Trimmell has brought back with him from England a remarkably fine organ; and having called together as many of the young persons connected with the Mission as could be conveniently collected for our home Evening Service, two Psalms were beautifully, because simply, sung to its accompaniment: and having introduced some of the Collects, and other Prayers of our Church, I explained to them, as my parting gift, the 25th chapter of St. Matthew. It is indeed a comfort to the Missionary to know and feel, that inasmuch as he gives the bread of life and the water of life unto the least of the Brethren of Christ, he does it unto Christ Himself.

*Proceedings at Cotta, and Examination of the Institution.*

I passed two days at that delightful Station (Cotta); where I was most kindly welcomed by my old friends, the Rev. Messrs. Bailey, Haslam, and Jayesinhe; and made the acquaintance of a new fellow-labourer, the Rev. F. W. Taylor. The occasion of my first visit was an Examination of the Missionary Institution; which, notwithstanding that a similar Examination had so lately taken place there, during the visit of the Lord Bishop of Calcutta, was attended by a large party of Ladies and Gentlemen from Colombo, interested, as all Christians ought to be, in the propagation of the Gospel among the Natives. It was a heart-touching sight. I forgot the exact number of Scholars; but the whole of a very large verandah was filled by them and by the strangers. Being anxious both to ascertain as fully as possible the proficiency of the pupils, and also to manifest the deep interest I take in the Institution, I conducted the Examination almost entirely myself; and while questioning them in Holy Scripture, I put them through such a course of Theology as surprised all present. One Gentleman especially, an Officer of high rank, who had lately arrived from England, and who is indeed a *devout soldier*, declared that he was beyond measure astonished, not only at their accurate knowledge of the Bible, but at the quickness and ease with which they understood and entered into my meaning. It was indeed delightful to observe, that even when they could not quite readily express themselves in words, from the Examination being conducted in a foreign language, they evidently apprehended the drift of my inquiries.

The Singhalese are certainly a very quick-witted race : all they need is, to be instructed in that which is good ; and this, I am bound to say, is done for them at Cotta. Sad, however, is it, to think, that many, very many, of those who are thus brought up *in the nurture and admonition of the Lord*, no sooner go forth than they are exposed to all the temptations and lusts and abominations of idolatry. But what can we do in a heathen land, but teach and preach the Gospel, leaving to God the increase and the in-gathering ? Hundreds, doubtless, of those who profess Christ in youth deny Him in manhood ; but, still, let us rejoice even over one sheep found and rescued in this wilderness. The day is not yet come for Ceylon, when thousands shall be brought daily into the fold.

But to return to our Examination, which was by no means limited to the Bible, although the Bible was the foundation on which it was built. The whole of the first class showed a very creditable knowledge of the Greek Testament, and indeed of the Greek Language, in which they have been well grounded by the Rev. J. F. Haslam ; and it was highly gratifying to me to hear them give a correct explanation of some word in one of the Evangelists, the grammatical meaning of which developed some important point of Christian doctrine or discipline. They passed also a very creditable Examination in Modern History ; although I was insensibly led on, by the interest of the scene, to put questions which they could scarcely be expected to answer. We subsequently went from the verandah to the large room used for Divine Service, where I took an opportunity, in the course of my Address, to endeavour to interest all present in the Missionary Cause ; and for which that day's Examination will, I really believe, raise up many new friends, and strengthen the love of old ones.

The pleasing duties of the morning were finished by a visit to Mrs. J. Bailey's School. Half-an-hour's talk with them fully satisfied me that the poor girls are being virtuously brought up to lead a godly and a Christian life ; and let us hope that they will exercise hereafter, among their countrymen, the almost irresistible influence of Christian wives and Christian mothers.

The Reverend Missionaries being very desirous that I should preach to their congregation, I gladly revisited Cotta on the following Sunday ; when I chose for my text, 1 Cor.

ix. 24; and did my utmost to persuade them, both Ministers and people, of the necessity, which was especially laid upon Christians in a heathen land, so to run that we may obtain. The Rev. Cornelius Jayesinhe was my interpreter; an office which he discharged as readily, and I was assured as ably, as did the Rev. Abraham Goonesekera when I preached at Baddagame. In the course of the Service, which was very solemn—the whole congregation joining in the responses, and a general “Amen” following upon every prayer—I consecrated the Burial Ground. This was my last visit—the last that I can reasonably hope ever to make—to a place which will always be very dear to my memory.

*Visit to Kandy—Need of more Missionaries.*

The next of the Society’s Missions that I visited was that at Kandy, a place where the Missionaries’ voice cannot be raised too loudly and unceasingly against its many abominations. Kandy is the capital of the coffee-plantations; and God is outraged every Sunday, by thousands of Coolies (native-labourers on the adjoining estates) crowding in to make their weekly purchases of provisions—drunkenness and blasphemy being their constant companions. It is with the greatest difficulty that the Rev. Messrs. Oakley and Greenwood can stand up against the torrent, or keep together their few sheep in this wilderness of Mammon. They continue, however, patient *in well-doing*, assured that *in due time*, that is, in God’s time, *they will reap*, if *they faint not*. Mr. Oakley, an old and valued acquaintance and correspondent, received me as I expected to be received, and gave me much useful but very sad information. I did not fail to examine Mr. and Mrs. Oakley’s School; of the state of which I can report very favourably; although, during my brief stay at Kandy, I was too much occupied by other duties to give the Mission as much of my time as I would gladly have bestowed upon it.

*Admission of the Rev. Messrs. Jayesinhe and Goonesekera to Priests’ Orders.*

On the 19th of February I held an Ordination at Colombo, when I admitted two of the Society’s Missionaries, together with two Missionaries of the Society for the Propagation of the Gospel in Foreign Parts, to the Holy Order of Priests. It will be as gratifying to your Lordship and the Church Missionary Society to hear it, as it is to myself to be able to

state, that I have received the highest testimonials in favour of Messrs. Jayesinhe and Goonesekera during the three years that they have passed as Deacons; that they have used the office of a Deacon well, and have purchased *to themselves a good degree and great boldness in the faith which is in Christ Jesus*; and I am persuaded that, by God's grace, they will prove themselves equally faithful in the higher charge to which Providence has now called them.

I must not omit to add, that the examination of Messrs. Goonesekera and Jayesinhe was most creditable to them.

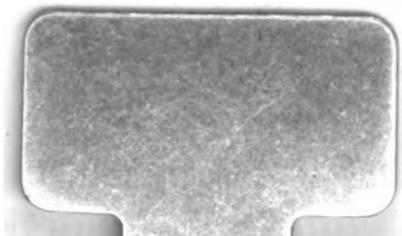
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PRAYER FOR THE BLESSING OF GOD ON THE MISSIONARY'S
LABOURS. -

"If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven."

Matt. xviii. 19.

- 1 Of all the joys Thy pilgrims know,
O Lord, while exile here,
None is more blest, than round Thy throne
Together to draw near.
- 2 Thus are we met together now,
And Jesu's promise claim,
That our united prayer shall rise
Accepted, through His Name.
- 3 O Thou, in whom Thy saints are one,
Permit our souls to see,
In this short hour of prayer and praise,
Something of heaven and Thee !
- 4 With all Thy scatter'd flock on earth
In spirit we unite,
A blessing on the cause we love
To ask of Thee to-night.
- 5 Descend and bless our sacred work
Of leading souls to Thee ;
That thousands, by Thy Gospel's power,
From sin may be set free !
- 6 Go forth with all Thy heralds still,
Who life and peace proclaim,
Till every land beneath the skies
Shall know and fear Thy name !



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